

*Dom. Prof. Rom. S. I. Bibl. Am.*

A BRIEF

# TREATISE OF PENNANCE.

With necessary Instructions for  
the due preparation to that Sa-  
crament, by making of a Ge-  
nerall Confession, & practice  
of other thinges belonging  
thereto.

BY

Fa. WILLIAM WARFORD  
of the Society of IESVS.



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*Auct. P. Gul. Warford.*





## To the Reader.

**W**HEREAS in this tyme of so great corruption of Fayth, and good Life, there is also great want of good instruction, for the amendment of the same: and whereas the blindnes, or malice of some men is so great, that the moanes left by Christ and his Apostles in the Church for that end, is with them of so small account, that they both contemne, and condemne the same, and without all reason rayle therat with foule vncomly termes: it hath seemed to many good & vertuous men, very necessary, to set forth some such Treatise, wherein briefly is contayned, both the right

use and end of Shrift, or Confession, and also the due order that every Christian man ought to keepe and observe in the same. Which he that shall duly peruse and examine, shall soone see, how little cause there is to make Confession a cloake or colour to commit any vice, or lewdnes, since it is purposely ordayned for the only meanes, and present remedy against the same.

There is no tyme, nor place now to enter into farther dispute with such kind of men for that this Argument is every where handled learnedly by divers excellent great Clarkes, both in Latin and English. And this to be, and ever to have byn, the doctrine and praetise of the knowne Catholicke Church, not only in these present tymes, but in all tymes & Ages, even from Christ and his Apostles, all Antiquity doth most manifestly shew, and clearly convince.



## CHAP. I.

*Of the Disposition that is required in  
the use of this Sacrament: which  
is, Detestation of our sinnes past,  
& purpose to offend no more.*

**I**T is a great, or one  
of the greatest, and  
most importat wor-  
kes we haue to do in  
this life, to rid our  
selues of sinne betimes, & to tra-  
uell the high way to Heauen as  
soone as we can, least if we differ  
it, we may begin to late; for no  
man hath priuiledge, or know-  
eth with certainty (how young  
soeuer he be) that he shall liue till  
to morrow: for this secret God

hath reserved to himselfe, who  
prolongeth, and shortneth mens  
liues many tymes, against the or-  
dinary course of Nature. And so  
we read in the Prophet, *That*  
*blowdy-hearted men, and double dea-*  
*lers, shall not enjoy the halfe of their*  
*dayes*, which otherwise Nature  
might haue giuen them. For such  
kind of people are not worthy,  
nor permitted to liue, but for the  
exercise, and increase of merit in  
others, or to giue them time to  
see, and correct their faults, or  
to fulfill the course of Gods pro-  
vidence, and iustify the more his  
iudgment, if they do not amend.

2. On the other side, the dili-  
gence and prevention, which Ca-  
tholikes vse for their remedies  
against sinne, is necessary, because  
we cannot giue Lawes to God in  
the manner of our Saluation, but  
must obserue those which he

(by

by his diuine Wisedome) hath appointed, and left in his Church to be kept; notwithstanding the fancies, fables, and all the trimme Tales that ignorant Ministers of the new Ghospell can tell vs to the contrary, that we may (forfooth) be merry and make good cheere, without care of the reckoning; for that Christ with his passion hath payed for all.

3. No doubt but this inuention, and manner of iustification which the Protestants imbrace, were better cheap, and easy to be done, as they lay it downe, if they were Law-makers, or their warrant were any thing worth. As it were farre easier for one, who had necessity to passe the *Alpes*, to be carried in Coach or Litter then to labour, trauaile, & sweat vp & downe those montaines on foote. But if the wayes & passa-

ges be so strait, as they admit but one footman at once, and that all of necessity must passe that way, vnder paine of death; I suppose he would cast off his cloake, and if need were his doublet also, & scramble vp the rooks the best he could, although on all foure, rather then to stay behind.

4. And all the Dreames of *Martin Luther*, and his followers, whence these other Good-fellows haue taken their doctrine, contrary to the true and lawfull vse of this Sacrament, are fitter for Ale-knights (as the Authors were) then for sober men that haue care of their saluation; and especially for such as would be called Deuines. For in good English, they are but reckonings (as our Prouerbe sayth) of drunken men without their Host, meere ignorances for want of

lear-



learning, and manifest deuises of the Diuell, to delude simple people, and make them loose the benefit of Christ his Passion, and Bloud: which we must receaue in such manner, as he hath ordained, and left it in his Sacraments, if we will haue it; as we do infallibly receiue it, in this of Pen- nance, when the fault is not ours.

¶ 5. But there be two circum- stances necessarily to be obser- ued on our part, that we may the better, and more assuredly ob- tayne the effect of this holy Sa- crament. The one, that we pro- cure hatred & detestation of the sinnes, which we are to confesse: for otherwise it were a mockery to aske pardon of him whome we haue offended, and knoweth all our intents, if we were not so- ry for the fault we had commit- ted. And this sorrow must be,

nor onely for the enormity, and  
foulness of the sinns themselves  
though they were not punish-  
able, or for the losses, which  
they bring vs, or the obligation  
of eternall, or at least temporall  
punishment, which we incurr  
as often as we sinne; but espe-  
cially, and aboue all, (as hath  
byn sayd) because our sinnes are  
so many transgressions of our  
duety to God, agaynst his holy  
Law and will, and offending of  
so bountifull a Lord and May-  
ster, whome all other creatures  
serue so readily, and so exactly,  
as may be seene; and only wic-  
ked men, & Diuels disobey and  
resist, to their owne perdition:  
hauing more obligation to loue  
and serue him, then all the other  
Creatures. And this may suffice  
for the first disposition.

6. The second then, proce-  
deth

deth necessarily from this ( if we haue detestation and horrore of sinne, in the degree we ought ) with a firme, and immutable purpose not to offend God any more, *nor to returne to our vices* ( as the Apostle S. Peter calleth it ) *nor wallow agayne in the same filth, and puddle*, out of which we are deliuered by the mercyfull hand of God, and washed ( in this Sacrament ) with the most precious Bloud of Christ our Saviour. And for want of these dispositions ( alas ) many that come to this Sacrament, eyther receyue not pardon and grace, as they should if they came well disposed: or if they do, the vertue of this Sacrament supplying the defect of perfect Contrition, yet they fall agayne easily, with the first occasion; because they were neuer truly and hartily penitente

for their sinnes; nor euer confes-  
sed them as they should.

## CHAP. II.

*The necessity of some retirement, and  
recollection, before we make our  
Generall Confession.*

**N**OW to obtaine of Almighty God these sayd dispositions, which haue much latitude (and the more degrees we can get of them, so much the better) we must cooperate on our parts the best we can, as in all other his gifts, naturall and supernaturall, for the most part, is required. For to the end, that we may concur with his diuine providence, he giueth vs Capacity, Lawes, Counsell, Direction, & his Creatures to helpe and serue vs when we haue need: yet so, as we must procure them by ordinary meanes, and prepare them as

our necessity requireth, and vse them all according to their kind; and so (to omit other examples) though he will haue vs liue in the manner we do, yet since he hath giuen vs sustenance, discretion, and hands, he doth not put into our mouths, the meate which we must eate, but will haue vs to prepare it, and dresse it, and it must cost vs both care and labour, if we will haue it.

2. Considering therefore the inconstancy of mans mynd, the infirmity of his nature, the force of ill custome and our owne passions and senses, the perill of ill Company, & example of others, but aboue all the extreme malice and subtilty of the Diuell; wise-men, who haue care of their soules, and know the benefit they may receiue by this Sacrament, when it is carefully, and with de-

uotion

uotion receiued, vse to retire themselves from all other businesse & cogitations, before they make their Generall Confession, and alone, at leasure, and with God and themselves, contemplate, and weygh for some dayes togeather, the Maiesty & Greatnes of this absolute Monarch, & King of Kings, whom they haue offended; the inuiolate Order of his Providence, and Iustice; their owne innumerable duties and obligations to serue and loue him aboue all, as the most worthy of our loue; the foulness of sinne in it selfe; the dignity of vertue although it had no reward; the greatnes of continuance of punishment or ioy, which by due order & iustice, is infallibly to follow after this life to euery man, according to his desert: and the like. Which things so considered



dered with our selues in the presence of God, and with supernaturall light, (such as commeth immediatly from him, and he vseth to giue when we with humility, and true repentance examine, and bewayle our finnes, in his Diuine presence) appeare to be of a farre different quality & colour, then when they be considered only in generall, and superficially, with ordinary light of reason, and naturall discourse.

3. And therefore, no man should be such a niggard with God All-mighty and himselfe, as not to spare one day euery yeare (amongst so many as he spendeth idly, or in other occupations that import him lesse) or at least one day in his life, if he can, or will do no more, to make his Generall Confession once well, and to rid his conscience of  
scruples,

scruples, and disburden his soule of the wayght, and perill of his sinnes past, disposing in such manner of the rest of his dayes, with prudent and necessary rules of good life, as he may (by Gods grace) assure his euerlasting saluation. For otherwise what doth it auayle thee, to haue liued a thousand yeares, and enioyed all the honours, riches, and treasures of this transitory world, that must haue an end (and for thee endeth to morrow next) if thou dye in mortall siane, and be separated from God, and damned for euer? From which misery, God of his mercy deliuer thee: *Quid enim prodest homini, si vniuersum mundum lucretur, anima vero sue detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua?* For what doth it auayle a man to gaine the whole world,

and

and loole his owne soule? or  
what exchange will a man make  
for his soule?

### CHAP. III.

*Of such thinges as the Penitent must  
vnderstand, and doe, concerning  
the making of his Confession.*

**H**E that will well, and duely  
make his Confession, must  
first of all, in his private re-  
tirement aboue mentioned, call  
himselfe to account for certayne  
houres or dayes according to the  
tyme that he hath last bin shriue,  
and so with all diligence call to  
mind & remembrance his owne  
sinnes and offences.

And let him not goe to the  
feete of his Ghostly Father, tru-  
sting only vpon that which he  
shall aske or inquire of him: for  
a thing of such importance as is  
for a man to reconcile himselfe

vnto,

vnto God, ought not to be done sleightly, and (as a man would say) at all aduerture, or vpon any suddaine or light occasion; but of sad and set purpose, and vpon good aduise taken before; entering first into particular account with God, & with a mans owne conscience, and considering that he goeth to giue account of his life to God, and vnto the Priest in his Name.

The which account cannot be made in such sort as it ought to be, except there go a diligent examination, and discassion of the bondes and burdens, charges and discharges of our conscience, the which are our sinnes. And therefore the Priest, if he will doe his duty wel, ought not to admit or receaue any Penitent that is vnprouided in this poynt, vnlesse it be in extreme necessity. For it is a

playne

playne contempt of the Sacrament of Pennance, and of the Iudgment of God which is exercised therein. Now then for the better calling to mind, and remembrance of our sinnes, five thinges are principally to be considered.

1. The tyme past, since we were last confessed.

2. The state of our degree, person, or calling.

3. The offices, and daily exercises, wherein we haue beene occupied.

4. The places wherein we haue liued or dwelt.

5. The persons with whome we haue kept company, and byn most conuersant.

## CHAP. IV.

*Of Sinnes : and first of Veniall.*

**F**OR to know and vnderstand well, what Sinnes are to be called to mind to repent our selues off, and to confesse; it is to be noted, that the sinnes which a man doth commit of his owne will, are of two kindes. The one Veniall, the other Mortall. The Veniall are those sinnes and negligences, into which almost hourelly, and vpon euery little occasion we do fall, through our weaknes: as are those of iesting, laughing ouermuch, idle talke, hastines, and sudden anger for a trifle, or to make a lye without damage to our Neighbour: and generally almost all the euil motions that we haue, without full deliberation or consent, or at least without contempt, or irreueren-



uerence to God, or any harme to our selues, or our Neighbour.

All these, and such as these, are called Veniall finnes, for that our Lord God hauing respect to our weaknes, doth easily pardon and forgiue vs the same, and doth not binde vsto any other then temporall paine for them. Of such as these did Salomon say: *That seauen tymes a day the iust man doth fall*; signifying therby vnto vs, that euen the very right and iustest man, doth oftentimes fall into them: and of these also did Saint Iohn meane in his Epistle, when he sayd: *If we say that we haue no sinne, we seduce our selues.*

And for that they are so daily and so common, through our weaknes, God hath left in his Church beside the Sacrament of Pennance, many other remedies for them. So as though it be not

of necessity that we confesse the,  
yet is very laudable and meritorious to be shruen of them also.

The principall remedies for these Veniall sinnes are,

1. Almes deedes.
2. Often to knocke the brest with some remorse.
3. Frequent prayer, especially the prayer of the *Pater Noster*.
4. To beare with the defects, faults, and froward dealings of our Neighbours, towards vs.
5. To haue patience in aduersities, & tribulations.
6. To confesse our selues sinners to God, though it be done generally.
7. To heare Masse deuoutly.
8. To sprinkle our selues with holy Water, which is to be done with a deuout motion, and some sorrow for our sinnes. With such like.

## C H A P. V.

*Of Mortall finnes, which are to be  
confessed necessarily.*

**I**T remayneth therefore that mortall and deadly sins only (or such as be doubtfull whether they be mortall or no) be those wherof we must make account particularly in the Sacrament of Confession and Penance, to the end that we repent vs of the same, and to rehearse and open them in shrift wholly and plainly. And although it be difficile sometymes to know which is mortall and which not; it is to be vnderstood, that any deed, or negligence is a deadly sinne, in which of purpose & aduisedly, with notable contempt of God, or manifest harme of our selfe, or our Neighbour, any of the ten Commandments are broken;

ken; or els when we do any thing against that, which our owne conscience doth teach vs, in such sort as is aboue sayd. As for example, to despise God, and to despayre of his Mercy, to forswear, or sweare falsely, to steale any thing of value, not to giue almes if we be able to such as we know to be in extreme necessity.

These, and such like, which are manifest and plaine mortall or deadly sinnes, and also such as in respect of their quality, or quantity are doubtfull to the penitent, or to the Ghostly Father, so that they cannot well be iudged whether they be mortall or veniall, must of necessity, as we haue sayd, be called to mind, and rehearsed of the party Penitent in Confession. For if any one of these be willingly left out, the

party

party penitent doth hazard himselfe, in not making his shrift in such sorte as he ought, and so should thereby commit a grievous sinne.

And in all these sinnes he must not only make rehearfall of such as he hath committed by deed, but those also he hath committed by thought, desire, or by word, wherein God is also greatly offended.

### CHAP. VI.

*Of the Circumstances, in committing sinne.*

**A** Gaine in this consideration and calling to mind of thy sinnes, and to make due confession of them, thou must also rehearse and make Confession not only of these, as they are sinnes alone, but also of the circumstances that haue accom-

B

panied

panied them, namely such as may increase the sinne, in such sort that they change the kind and nature therof; As when a man committeth any thing against his Parents, or spirituall Pastors, or sinneth in a hallowed place, or with vowed persons &c. The circumstances commonly are seven.

1. Who. 2. How much. 3. Why, and wherefore. 4. In what place. 5. At what tyme. 6. By what meanes and instruments. 7. How often, or how seldome.

1. By the circumstance *Who*, is vnderstood, that the state or quality of the person that sinneth, must be considered, and also of the person against whom or with whome sinne is committed.

2. By the circumstance *How much*, is vnderstood the quantity



of the sinne, or damage, or cōtempt that is done in the same.

3. By the circumstance *why*, or *wherefore*, is vnderstood the end or intent, wherefore sinne is done.

4. *In what place*, that is, to wit, whether the place be publicke or priuate, hallowed or vnhalloved.

5. *At what tyme*, to wit, whether it were on a holy Day, or fasting day, or a day of publicke prayer.

6. By *what meanes*, and 7. *How often*, the circūstances are playne inough of themselues.

## CHAP. VII.

*Of the first part of Pennance, which is Contrition.*

**VV** Hen the Penitentr hath thus considered & cal-

led to account the enormity & filth of his sinnes as is aforesayd, with the circumstances of the same: it behoueth him with true and harty repentance, to aske God forgiuenes with all humility, & hope to obtrayne the same; being sorry therefore, most entirely and earnestly, and especially for hauing offended God, vnto whome so great seruice is due: putting no trust in himselfe, but relying wholly on the merits of Christ Iesus, the vertue whereof he shall now partake in this holy Sacrament of Pennāce. This sorrow and repentance of sinnes, to the end it may be fruitfull, must be ioyned principally with five things.

1. With *Faith*, by which we belieue both the threats, and the promises of God, and the vertue of this Sacrament.

2. With

2. With *Humility and Submission of our selves*, wherwith the sinner doth for his part thinke himselfe vnworthy of forgiuenes, or of any good thing.

3. With *Hope of Gods mercy*, that he may obtaine pardon.

4. With *Trust and Confidence*, in the merits of Christ Iesus, by, and through whom all pardon is obtayned.

5. With the *Love of God*, to wit, that all sorrow and abhorring of sinne be principally for the honour of God, and to accomplish the obedience due vnto him. And because this is the chiefe & principall part of Pennance, it is very expedient that the party penitent vse all diligence to procure through the helpe of our Lord, that there be no notable defect, or fault in himselfe; and therefore he ought to be furni-

ited with all things that are wont to styr vp, and increase in our soule this so necessary a fire of Gods loue. As for example.

1. The knowledge of our selues, and of our owne exceeding basenes.

2. The knowledge of the wonderfull greatnesse of God, whome we haue offended.

3. The due pondering, and thinking vpon our sinnes, and their filthynes, and the euils that they bring with them.

4. To thinke vpon the wrath of God, and vpon his iudgemēt and the paynes that our sinnes do deserue.

5. To acknowledge the inestimable benefits which we haue receiued at Gods hands.

6. To haue before our eyes his manyfold mercies and goodnes, through the which he casteth

off no mā that doth hartily seeke him.

7. Last of all, the exercise of holy Prayer, whereby the gifts of God are obtayned.

## CHAP. VIII.

*Of the Second part of Pennance,  
which is Confession.*

**I**T behoueth also for the perfecting of this Sacrament, to haue a full and earnest purpose to confesse all our sinnes, together with all their circumstances, namely such as doe notably aggravate, or change the nature, or kind of the sinne.

And this Confessiō must haue five principall propertyes, or conditions. Which are.

1. That it be whole.
2. That it be playne.
3. That it be faythfull.

4. That it be discrete .

5. That it be humble . And first, that it be *Whole*, is to be vnderstood, that we confesse all our deadly sinnes, and all those that seeme vnto vs doubtfull, whether they be mortall or no : not leauing out, or omitting any one of purpose, or of euill intent, or by any notable negligence . For as Learned men do say, we must not hope for, or craue pardon of our sinnes by halues of God, whose workes are alwayes whole and perfect .

2. That it be *playne*, is vnderstood, that it be not done with wordes that may hide and couer the substance, and nature of the sinne committed, for so it were no Confession at all, but rather a cloaking and couering of the same, neyther could the sentence of the Priest haue any place, be-  
cause



cause the Iudge cannot assoyle from the thing that he knoweth not.

3. That it be *Faythfull*, not telling one thing for another, nor accusing others, or excusing our selues, or laying the fault vpon the Diuell for tempting vs therto, as some vse of ignorance to do; but faythfully to report the truth as the sin was done indeed.

4. That it be *Discrete*, is to be vnderstood, that we confesse our sinnes in such wise, that we defame no other person in our Confession, declaring more then we should, and that we leauenot out, nor rehearse other impertinent things that be to no purpose.

5. That it be *Humble*, is vnderstood, that we confesse our sinnes with shamefastnes, and con-

fusion, not as though we did brag or vaunt of our sinnes, nor tell them as one that tould some story, or tale of things happened in our life: but that we remember and consider well, before whome we stand, and confesse the same with all humblenes of hart.

## C H A P. I X.

*Of the third part of Pennance,  
which is Satisfaction.*

**I**T behoueth also that the party Penitent when he goeth to the feete of his ghostly Father, do prepare himselfe to make Satisfaction, and do pennance for his sinnes: the which consisteth of two principall thinges. The one is, to auoyd and keep himself effectually from deadly sinne, and from all dangerous occasions therof. The other is, to make recompense to such persons

sons as he hath domaged or offended, humbly submitting himselfe to the party wronged by him, euen for conscience sake, according to the quality of the offence, and discretion and iudgment of his ghostly Father.

The first of these two must not fayle in any wise, neyther can fayle in him that is truly cōtrite. For he that hartily & affectuouſly abhors his sins, will also cōsequently auoyde and shunne the same: For otherwise when the Penitent himselfe, or the ghostly Father obserueth, that he who is shriuen hath not done his endeavour to keep himselfe from sinne, and from the dangerous occasions therof, when as it is in his power and freewill, to abandon and put away the same; he may well suppose, and gather, that he who so shriueth himselfe

hath no true repentance. And therefore he ought not to absolve him, but warne and admonish him, what is meet for him to doe, for his better disposing that he may be absolved. For every purpose to forsake sinne is not inough for him that will be shriuen duely as he ought to be, but he must haue a full and perfect effectuall purpose to sinne no more.

And therefore let the party Penitent do all that he can for his part, and all that is requisite to keep himselfe from sinne, and from the euident dangers and occasions therof. As for example such as haue once promised to auoyd sinne, and promising to fly all occasions therof, and yet haue not done soe, as keepers of Concubins, Vsurers, and such as liue by vnlawfull and idle trades

are

are wont to do; their ghostly Father ought not to belieue, nor absolue them, vntill they haue indeed abandoned, and vtterly forsaken those occasions, that bringe them into bondage of those sinnes.

And he that should otherwise do (as many vnskillfull ghostly Fathers sometymes doe) it is plainly both to his owne perill of damnatiō, & of the penitents that come vnder his handes to be shriuen. For he maketh them belieue that they be at peace and reconciled to God, and therby abuseth them, & bringeth them into a worse state then they were in before their shrift and absolution.

The other part of Satisfaction (which is a recompence or amendes of the sinnes and trespasses committed by the party

Peni-

Penitent) must be done with intention and purpose to make satisfaction, and to do all kind of Pennance, according to the counsaile and aduise of his discrete Ghostly Father: doing for his part all that he can, and certainly knoweth to be needfull to be done, to make his ghostly Father vnderstand that the mind he hath to doe satisfaction, and pennance, is true and vnfayned. Wherin is to be noted, that Satisfaction may be done to foure kindes of persons, to wit.

1. To God. 2. To our Betters and Superiours. 3. To our Equalls. 4. To our Inferiours.

1. Vnto God, Satisfaction is done for euery sinne (if we will wholly auoyde his wrath) by exacting penalty of our selues, or willingly bearing all tribulations, vexations, or paynes that

shall



shall happen vnto vs, or that shall be imposed vpon vs, by them who are placed in his steed whether it be almes-deedes, fasting, prayers, pilgrimages, or other like pennances, according as the quality of the trespasse shall require.

2. To our *Betters, and Superiours* Satisfaction is done, by yeilding due Obedience and Humility vnto them, namely when the spiritual rulers of the church haue ordayned any thing vnder the vertue of Obedience, by Excommunication, Interdict, or any like Ecclesiasticall Censure. So that if the party penitent haue offended his Superiours, and continueth in disobedience vnto them, he may not by any pretence be absolved of such finnes, except he be first reconciled vnto them, in such order and manner,

ner, as the discret ghostly Father shall giue him counsell to doe, if he cannot of himselfe attayne therunto.

3. Vnto our *Equalls* we doe Satisfaction, by making them amends for any wrong, or harme that we haue done them in body or soule, in their persons or goods: wherein we must first doe all that lyeth in vs, to be reconciled vnto them, and make them amends before we go about to be absolued. And if the cause be such that it may be don commodiously, it is very expedient and requisite to make all the amends that may be done, touching the wrong, or iniury done our Neighbour, before we come to the feete of our ghostly Father, to make therby an euident and playne declaration of our good mind and purpose,

and

and so to receaue absolution in due sort. For when we delay such Satisfaction and amends till afterward, we do commonly either forget the same; or els the good minde that we had to doe it, waxeth cold againe.

And if so be the Satisfaction & amends be such as is to be done by the aduise and counsell of our ghostly Father, the most certaine and surest way, were to aske counsell first of him, or els of some other discreet person (as touching our duty to be done in such case) before that we come to confession. And that done, and all amends made for the tyme and place requisite, then may we well come to receyue the benefit of reconciliation, both with God and the world, in the Sacrament of Confession. And this is none other, but the very same, which  
the

the Primitiue Church did vse of old tyme ( and ordinarily Satisfaction should alwayes go before Absolution ) & therby was both pennance , and repentance more truly and effectually vsed , then it is now : for that now by ouermuch indulgence in giuing of pennance , and in seeing amends made , & by negligence of ghostly Fathers , and such as haue care of soules , ech man is suffered almost to liue as he listeth , and not only to continue in sinne , but also to iustify himselfe sometymes therein , and to thinke he doth well , as though God would condescend , and frame himselfe to our abuses and wicked mindes , or els be beguiled by our subtile excuses of our sinnes . Let vs beseech him to remedy the same as a thing belonging to him alone .

Verily

Verily this order that we doe now heere teach and speake off, is very agreable vnto the Ghospell, in which Christ himself our Redeemer willeth vs, that when we go to offer our Oblation at the Altar, and remember that our brother hath some iust quarrell against vs: before that we offer the same, we first goe, and be reconciled vnto him, & so come afterwards and make our Oblation, the which shall then be acceptable vnto God.

4. To *Inferiours*, yongers, & subiects, Satisfaction is to be don in such sort, that the authority and office of the Superiours be not therby abased or diminished by ouermuch submission vnto the inferiour. And this is to be vnderstood, when as the wrong and iniury done is not euident, and great in the good name, life  
or

or goods of the inferiour, or subject: wherein the aduile and counsell of the ghostly Father is to be had and vied with discretion. For if the displeasure and offence be but small, it shal suffice to cause them know, who seeme to haue byn grieved or injured, that the same was done or sayd, nor for any hatred of the party, but for the hate of sinne, or for the zeale of Iustice, or els that the said Superiour is sorry for it &c.

## C H A P. X.

*Of choosing our Ghostly Father.*

**A**FTER that the Penitent hath thus disposed himselfe (as is aboue said) he may goe to Confession, and shriue himselfe vnto his owne Curate, that is, vnto such a Priest as is appointed by the Bishop, or Ordinary

of



of his Diocesse or by any such way lawfully admitted & allowed to heare Confessions, according to the tyme and place. Neyther let any man ignorantly aduēture to chooſe his Ghostly Father after his owne will and pleasure, for he putteth himſelte in great perill by neglecting the care of his owne ſoule, if he looke not who are appointed by the Biſhops and Prelates in ech Pariſh, or in Religious houſes by order of Superiours. For to any of ſuch he may be bold to ſhriue himſelf, & to take for his ghostly Father: the which indeed is the ſureſt way, & moſt for his ſoules health. For he may not ſeek who ſhall ſoonest, and moſt eaſily abſolue him, but who can doe it beſt, & moſt to the quiet and profit of his owne conſcience, vſing therein all ſuch diligence touching the

cure

cure and healing of his soule , as he would vse in the cure of his body , being dangerously sicke.

And let not any man thinke that when by any Pardon or Indulgence it is granted vnto ech man to choose his Ghostly Father, he hath therefore free choice to take whome he list , and so shriue himselfe. For that should cause a confusion in the order of the Church , and lead soules the next way to hell, with no lesse perill and harme , then if licence were giuen in some Commonwealth , that all the Idiots and ignorant people that were therein, might take vpon them to cure all manner of diseases in any sick body ; which thing is not the mynd , & intent of Christs High Vicar, the Pope: and therefore in such pardons it is alwaies sayd that such ghostly Fathers must  
be

be fit and sufficient, And whereas ignorant Priests that haue litle learning or knowledge, cannot iudge the same; it remaineth that this iudgement of the ablenes & sufficiency of the ghostly Father, do rest in the will and appointment of the Prelate, Bishop, or Ordinary, vnder whose charge God hath put the soule of the party; and by whose iudgement the same party is bound to be ruled in such like things, if he will walke the right way, and proceed in due order as a Christian man should. And such as otherwise vse these priuiledges, or procure the same, is as much as (to say in playne termes) to put their soules in perill, and as if they would liue after their owne pleasure, or without good order, and in such wise as no man may call them to accompt of what they are bound  
to

to doe . And thereby is the state and order of Christs Commonwealth, which God hath appointed in the Church , confounded, and vtterly peruered , as we plainly see it to be so now adaies in diuers Countries .

Howbeyt when the penitent may duely choose his Ghostly Father, which we deny not, but that in iust cases he may lawfully doe ; he must vse all the diligence therein that is wont to be used in the election, & choosing of such things as are of much importance vnto vs , for as much as this is one of the same , yea, & the chiefest and most principal of all. And let him consider, that in such a Confessour that so shalbe chosen, there must principally concurre foure qualityes to wit.

1. That he be not hindred by any Ecclesiasticall Censure  
wherby

whereby he cannot asloyle him from his sinnes.

2. That he haue knowledge to discerne betweene sinne and sinne, betweene leaprofy & leaprofy.

3. That he be discret, and able to apply such remedyes & good counsell as are requisite, & to inquire of the Penitent such things and circumstances as are good & profitable to be known, and as the cause requireth, for behoofe of his ghostly children.

4. That he be of good name and estimation, & of good conuersation of life, to the end that his good counsell may take place, and also that he may thereby help the Penitent, with his good instructions and prayers.

So as by this it may appeare, how hard a thing it is, and in what danger he putteth himself

who will take vpon him in his owne iudgmēt, to iudge of these qualities ( or the most part of them ) whether they concurre togeather in the Priest, that he would choose for his Ghostly Father : whereas it is certayne , that few men are of such perfect iudgement, as that they can iudge their owne conscience well, or tell how to make a good Confession of their owne sinnes , or how to vse their deuotiōs as they should , much lesse can choole their owne ghostly Father. And therfore the surest way is to submit themselues both therein, and in all other like thinges , to the appointment of their Prelates or Superiours aforesayd. For which humble submission and obediēce of theirs in such cases , God will giue them the more grace, in the Sacrament of Confession.



## CHAP. XI.

*What is to be done before the particular opening of our sinnes to our Ghostly Father.*

**V**Hen the Penitent is thus prepared as aforesayd, it shalbe very profitable vnto him to make an Act of Contrition, such, or the like, as this which followeth.

*An Act of Contrition.*

**O** My Lord Ie svs Christ, true God and Man, my Creatour & Redeemer, thou being whome thou art, and for that I loue thee aboue all things, it griueth me from the bottome of my hart, that I haue offended thy diuine Maiesty. Loe heere I firmly purpose neuer to sinne any more; & to fly all occasions of offending thee: as also to confesse, & fulfill the Pennance which shalbe enioi-

ned me for the same. Yea, for loue of thee I do freely pardon all my enenies. And do offer my life, wordes, and workes in satisfaction for my sinnes. Wherefore I most humbly beseech thee, trusting in thy infinite goodnes and mercy, that by the merits of thy most precious Bloud and Passio, thou wouldest pardon me my sinnes, and giue me grace to amend my life, and to perseuere therein vntill death. Amen.

This done let him come vnto his Ghostly Father, kneeling downe reuerently before him, as before one that is in Gods place, and so make the signe of the Crosse vpon his forehead, & his breast, saying, *In nomine Patris, & Filij, & Spiritus Sancti*, Amen. For that now, though he haue neuer so good cause to be ashamed both of himselfe, and his sinnes,

finnes, yet, notwithstanding all  
thame, he must, truly with his  
mouth, confesse vnto God all  
that is in his hart, whereby he  
hath offended him.

And then must he say, *Benedi-  
cite*. Whereto as soone as his  
ghostly Father hath sayd: *Dom-  
inus sit in ore tuo &c.* let him by &  
by begin the generall Confessi-  
on in Latin in this māner follow-  
ing: or in English, if he cannot  
read Latin.

**C**ONFITEOR Deo omni-  
potenti, Beate Mariæ semper  
Virgini, Beato Michaëli Ar-  
changelo, Beato Iohanni Baptista,  
Sanctis Apostolis Petro & Paulo,  
omnibus Sanctis & tibi Pater: quia  
peccavi nimis, cogitatione, verbo, &  
opere, mea culpa, mea culpa, mea  
maxima culpa.

Ideo precor Beatam Mariam sem-  
per Virginem, Beatum Michaëlem

*Archangelum, Beatum Ioannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum nostrum.*

In English thus:

*I confesse to Almighty God, to the Blessed Virgin Mary, to the Blessed S. Michael the Archangell, to the blessed S. Iohn Baptist, to the holy Apostles S. Peter and S. Paul, to all the Saints, & to you my Ghostly Father, for that I haue grieuously offended in thought, word, and deed, through my fault, my fault, my most grieuous fault.*

*Therefore, I beseech the Blessed Virgin Mary, the blessed S. Michael the Archangell, the blessed S. Iohn Baptist, the Holy Apostles S. Peter & S. Paul, all the Saints in Heauen, and you my Ghostly Father, to pray vnto our Lord God for me.*

*Where it is to be noted, that*

*some*

some do say all the *Confiteor* before their Confession: and others (perhaps better) doe deuide it into two parts; first till they come to those words, *My fault &c.* where Catholike people vse to knock their brest, in signe of repentance and sorrow, as the *Publican* is sayd to haue don in the *Gospell*, that deserued pardon for his humility, when the proud *Pharisee* was reiected: & then goe forward with their Confession. Which being ended, they conclude with the words following. *Therefore, I beseech the Blessed Virgin &c.*

C 4

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THE EXAMEN  
VPON THE TEN  
COMMANDEMENTS.

CHAP. XII.

*Of the first Commandement: that is,  
Of honouring God aboue  
all things.*

**C**ONCERNING Faith,  
If he haue believed  
whatsoever the holy  
Roman Church belie-  
ueth: or to the contrary hath  
had any erroneous opinions: or  
with wordes, or exterior si-  
gnes, hath made shew of any He-  
resie or Infidelity, or committed  
any Act contrary to the true ho-  
nour, and adoration of God.

2. If he haue been ouer-cu-

rious;



rious, to search into matters of *Faith*, measuring them by humane reasons. Or if he haue doubted of any Article of the same.

3. If he haue kept Bookes, eyther written by Heretikes, or for any other respect forbidden by the Cath. Church.

4. If he haue learned the prayers, and other necessary things which every Christian is bound to know: as are the Commandments of God, and the principall mysteries of our Faith.

5. If he haue giuen credit to any sort of Superstitions, Enchantments, southsayings: or vfed them eyther by himselfe, or by meanes of others.

6. If he haue procured by way of Lots, or other charmes, to find out any Theft, or to know any secret thing.

7. If he haue carried about him superstitious writings for his health, or for any other end: or hath induced others to doe the like.

8. If he haue giuen credit to dreames, or diuinations, taking them as a rule of his actions.

9. If, for too much presumption of the mercy of God, he hath committed any sinne, or perseuered in euill, and differred his amendment.

10. If in aduersities he hath had more confidence in creatures, and in worldly helpes, then in God.

11. If, for too much distrust of the mercy of God, he hath despayred of amendment of life, or of the remission of his sinnes.

12. If he haue murmured against God, as though he were not iust, or blamed his prouidence.

13. If,

13. If, for feare or other humane respect, he haue had mind to offend God, or not to do that which he was bound vnto, for his seruice.

14. If he haue cursed, or blasphemed God, or his Saints, or other Creatures: and he must expresse the blaspemies which he hath spoken.

15. If he haue exposed himselfe to any danger of mortall sinne: or taken delight of any sinne done in tyme past.

16. If he haue persecuted, or iniured with wordes, any vertuous persons, detracting their good workes, or being cause that they leaue them: and in particular, if he haue dissuaded, or hindered any from entring into Religion, or from any other act of Vertue.

## CHAP. XIII.

*Of the second Commandement; Of taking the Name of God in vayne.*

17. **I**f he haue sworn that which was false, knowing it to be a lye, or doubting; although it were in iest, or of a matter of small importance.

18. If he haue sworne to doe any lawfull thing, which afterward he hath not obserued, or had not intention to performe, at that tyme in which he did sweare.

19. If he haue been cause that any did sweare false, or not obserue the lawfull Oath which he made.

20. If he haue sworne in manner of cursing, as men are wont to say, If I doe not such a thing,

let

let such, or such euill happen vnto me.

21. If he haue sworne to do any euill ; or any thing which was a sinne , or not to do any thing which was good.

22. If in Iudgement he hath sworne false, or being asked by order of Law , hath not answered agreeably to the intention of the Iudge : or hath counsayled others to do the like . In which case, not only he sinneth mortally , but if there follow thereof any harme to his Neighbour, he is bound to restitution.

23. If he haue had a custome of swearing often without consideration , or care to know if it were true , or false.

24. If he haue made a vow to do any good thing , and hath not cared to performe it: or hath deferred ouermuch the executi-

on

on thereof.

25. If he haue made any vow with a mynd not to fulfill it.

26. If he haue made a vow not to do any good thing, or to do any euill thing, or for any euill end.

### CHAP. XIII.

*Of the third Commandement; Of sanctifying the Holy-daies.*

27. **I**F he haue not obserued the Holy - dayes, but eyther done himself, or cōmanded others to do such workes as are prohibited by the Church: or consented vnto those which doe the like.

28. If he haue omitted to heare a whole Masse vpon holy-dayes commanded to be kept, without lawfull cause, or hath byn cause that others did the same.

29. If being present at Masse

vpon



any Holy-day commanded, he hath byn (for a notable tyme) volūtarily distracted, by talking, laughing, or busying himselfe in impertinent things.

30. If he haue not procured that those which be vnder his charge, do heare Masse vpon the Holy dayes.

31. If he haue not gone to Confession, at least once a yeare, or haue not procured that others of his charge haue don the same:

32. If he haue gone to Confession, without due examination of his conscience, or without purpose of leauing any sin: or of shamefastnes, or other humane respect, hath concealed any sinne, which is a most grievous sacrilege; for he lyeth not to man, but to God.

33. If euery yeare at Easter he haue receiued the blessed Sacra-

ment

ment of the Altar, and that with  
conuenient disposition.

34. If with bad conscience, or  
doubt of mortall sinne, he hath  
receiued, or ministred any Sa-  
crament of the Church.

35. If he haue fasted the Lent,  
Vigils, and Ember-dayes, being  
bound therunto: or if on such  
dayes he haue eaten prohibited  
meates, or beene cause that o-  
thers did the same.

36. If for gluttony he would  
not haue regarded to do against  
any Commaundement; or if he  
haue eaten or drunke ouer lar-  
gely, with notable detriment of  
his health: or if voluntarily he  
haue been drunke.

37. If he haue violated the  
Church with any carnall sinne,  
or with bloud-shed.

38. If he haue incurred any  
Excommunication: or whilst he

was excommunicated, hath received any Sacrament, or beene present at the holy Office of the Church: or if he hath conuersed with Excommunicated persons, or such as were suspected of Heresy, in cases prohibited.

39. If he haue done any iniury, or irreuerence to holy Images, Reliques, or any other sacred thing.

40. If being bound to say his Office, he haue omitted it wholly, or any part thereof: or in the saying of it, byn voluntarily distracted.

41. If for slouth or negligēce, he hath left vndone any good worke, which he was bound to do.

CHAP.

## CHAP. XV.

*Of the fourth Commaundement: Of  
honouring our Parents.*

42. **I**F he haue borne little reuerence to his Father, or Mother, despising them, or offending them, with deeds, or iniurious words.

43. If he haue cursed his Father or Mother, or detracted their good name, or dishonoured the in their absence.

44. If he haue not obeyed his Parentes or Superiours, in iust matters, and such as might result to notable detriment of the family, or of their owne soules.

45. If when his parents haue beene in necessity, he haue not succoured them, if it were in his power.

46. If deliberately he haue de-  
fired

sired their death, that he might haue the inheritance &c.

47. If he haue not fulfilled their Testaments, and last Wills after their death.

48. If he haue loued his Parents, children, or kins-folkes in such sort, that for their loue he hath not cared to offend God.

49. If he haue not obserued the iust Lawes and Deerees of his Superiours.

50. If he haue detracted, or spoken euill of Superiours, Ecclesiasticall or Secular, of Religious persons, Priests, Teachers, &c.

51. If he haue not succoured the poore if he could, especially in extreme or grieuous necessity: or if he haue been sterne, or cruell vnto them, treating them sharply with woides, or deeds.

52. If those who be Fatherrs  
and

and Mothers haue cursed, or wished euill vnto their children.

53. Also if they haue brought them vp as they should, teaching them their prayers, and Christian doctrine, reprehending and correcting them, especially in matters of sinne, and occupying them in honest exercise, to the end they be not idle, and take some euill course, or want meanes to liue.

54. That which is said of children is vnderstood also of seruants, and others of the family, of whome care is to be had, that they know things necessary, and obserue the Commaundements of God, and of the Church.



## CHAP. XVI.

*Of the fifth Commandement: Thou shall not kill.*

55. **I**F he haue carryed hatred towards any person, desiring to be reuenged: and how lōg he hath cōtinued therein.

56. If he haue desired any mans death, or other great euill or damage in his body, or good name, honour, temporall or spiritual goods.

57. If he haue byn angry with any person with intention to do him harme, or to be reuenged of him.

58. If contending with others, or in other sort, he haue stricken, wounded, or killed any man; or commanded, or consented vnto others to do the same: or (being done by others) approued it, or

giuen

giuen ayde, counsayle, or fauour thereunto.

59. If hauing offended others, he hath refused to demannd pardon, or reconciliation: or haue not sufficiently satisfied for the offence.

60. If he haue refused to pardon or remit iniuries, to those which haue offended him.

61. If for harted he haue omitted to speake vnto, or to salute others: or without hatred, yet with scandall of his Neighbour.

62. If in aduersities & misfortunes, he haue desired death: or with fury and anger stroken, or cursed himselfe, or called vpon the Diuell.

63. If he haue cursed others, eyther aliue, or dead: and with what intention.

64. If he haue sowed discord.

Or

or enimity betweene others, and what harme hath ensued therof.

65. If for hatred or enuy, he haue byn immoderately sory for the good & prosperity of others, temporall or spirituall: or hath reioyced at any harme, or notable damage of others.

66. If in anger he haue offended others, with iniurious and contumelious words.

67. If he haue flattered others, praying them for any sinfull act

68. If with his euill example, or counsayle, or with praying that which was euill, or reprehending that which was good, he hath been cause that any man left any good worke which he had begun, or if he haue induced any to sinne, or to perseuerance therein.

69. If he haue omitted to correct, and admonish any person

of

of any sinne, when he could, and probably hoped therby the others amendment.

70. If he haue giuen receit vnto Out-lawes, and Murtherers, or with his counsaile, and fauour, or otherwise assisted them.

71. If he haue spoken euill of his Neyghbour, manifesting any secret sinne of his, to discredit him, or cause him any other harme.

72. If he haue stroken iniuriously any Ecclesiasticall or Religious person: wherin also there is Excommunication.

### CHAP. XVII.

*Of the sixth, & ninth Commandement:* Thou shalt not commit adultery. Thou shalt not desire thy Neyghbours wyfe.

73. **I**F he hath giuen consent to any carnall temptation.

74. If he haue taken delight

deli-

deliberately in any filthy cogitation.

75. If he hath been negligent in casting away euill cogitations when he feeleth himself in danger, to giue consent, or take delight in them.

76. If he hath spoken, or giuen care to vn honest words.

77. If he hath sent letters, messages, to dishonest endes &c.

78. If he hath vsed vnchast lookes, behauiour, gesture, or apparell, or dayning it to any euill end.

79. If he hath vsed vnchast touchings, kissings, imbracing &c.

80. If he hath committed any carnall sinne actually, wherein he must explicate the necessary circumstances, as the persons, whether they were Religious, or Secular, vowed to Virginitie,

D

married

married, or vnmarried, which may aggrauate the greatnes of the sinne.

81. If he hath not auoyded the occasions of this sinne, nor armed him against temptations.

### CHAP. XVIII.

*Of the seauenth, and tenth Com-  
mandement.* Thou shalt not  
steale. Thou shalt not desire  
thy Neyghbours goods.

82. **I**F he haue taken any thing  
which belonged vnto o-  
thers, by deceit or violēce:  
expressing the quantity of the  
theft, and in particuler, if he haue  
taken any sacred thing, or out of  
any sacred place.

83. If he hold any thing of an  
others, without the consent of  
the owner, and doth not restore  
it presently, if he be able.

84. If



84. If for not paying of his debts, (when he is able) his creditours haue sustained any damage.

85. If finding any thing, he haue taken the same with mind to keep it for himselfe: the like of those things which happen to come to his hands, which knowing that they belong to others, he hath not restored to whome he ought.

86. If in buying or selling, he haue vsed any deceit in the ware, price, measure, or weyght.

87. If he haue bought of such persons which could not sell: as of slaues, bound-men, or children vnder age.

88. If he haue bought things that he knew or doubted to haue been stolne: or willingly hath eaten of any such thinges.

89. If only in respect of sel-

ling vpon trust, he hath sold for more then the iust price : or hath bought for lesse then the price, in respect of payment made before hand.

90. If he haue had a determinate will to take, or to retayne any thing of other men, if he could : As also, if he haue had a deliberate mind to gayne, or increase his wealth ( as men do vse to say ) by right, or by wrong.

91. If he haue committed any sorte of vsury, or made any vsurarius contract, or entred into vniust trafficke, or partnership of merchandize.

92. If hauing wages, or pay for any worke, or office, he hath not done it well, and faithfully.

93. If he haue defrauded seruants or worke-folkes of their hyre : or differred their paiment to their hinderance.

94. If

94. If he haue moued any sute in law against Iustice : or if in iust sutes he hath vsed any fraud or deceit , that he might pre-uaile.

95. If he haue played at prohibited games, or if in gaming he haue vsed, or wonne by deceit: or hath played with persons which cannot alienate , as are children vnder age, and such like.

96. If he haue defrauded any iust Impost, or Toles.

97. If he haue committed any Simony in what sort soeuer.

98. If he haue defrauded the Church of that which was due, as are Tithes, and such like.

99. If by vnlawfull meanes, or euill information , he haue gotten any thing that was not due vnto him: or hath vniustly hindred others from the obtayning any benefit, or commodity.

100. If he haue giuen any help, or counsell, or in whatsoeuer other māner abetted such as haue taken other mens goods : or being able, and bound thereunto, hath not discouered or hindered any Theft.

CHAP. XIX.

*Of the eyght Commaundement:*  
Thou shalt not beare  
false Witnesse .

101. **I**F he haue borne any false witnesse in Iudgment, or out of iudgment: or induc-  
ced others to do the like.

102. If he haue spoken any vntruth, with notable preiudice, or hurt of his Neyghbour.

103. If he haue detracted from the good name of others, imposing falsely vpon them any sin, or exaggerating their defectes.

104. If he haue murmured in  
wayghy

wayghty matters, against another mans life and conuersation; especially of qualified persons, as Princes, Prelats, Religious, and Women of good name.

105. If he haue giuen eare willingly to detractions, and murmurings against others.

106. If he haue disclosed any grieuous, and secret sinne of others, wherupon hath insued infamy. Which although it were true, and not spoken with euill intention, yet is the speaker bound to restore the others good name, blemished by his ouersight.

107. If he haue vttered any secret, which was committed vnto him, or which secretly he came to see, or heare: in which case a man is bound to restore all damages that afterward happen by such reuealing.

108. If he haue opened others

mens letters vnlawfully, or for any euill end.

109. If he haue rashly iudged the deeds, or speaches of his Neyghbour, raking in euill part that which might haue byn well interpreted, and condemning him in his hart of mortall sinne.

110. If he haue promised any thing with intention to bynd himselfe, and afterwards without lawfull cause, hath omitted to obserue his promise: which is a mortall sinne, when the thing which is promised is notable, or when (for want of the promise) our Neyghbour hath any notable losse, or damage.

*Of the sinne of Pride.*

111. ¶ That good which he hath (whether it be of Mind, of Body, or of Fortune) he haue not



acknowledged as from God, but presumed to haue it of himselfe by his proper industry: or if he thinke to haue it from God, yet presumeth to haue it by reason of his owne merits, not giuing to God the glory of all.

113. If he haue gloried in any thing which is a mortall sin: as to haue taken reuenge, or committed any other sinne.

112. If he haue reputed vainely that he hath any vertue which he hath not, or to be that which he is not, or more then that which he is; despising others as inferior vnto himselfe.

114. If to the end that he might be esteemed, and held for a person of valour, he hath vaunted of any good, or euill, which he hath done (whether truly, or falsely) with the iniury of God, or his Neyghbour.

115. If he haue beene ambitious, desiring inordinately Honours & Dignities &c. doing to that end, that which he ought not.

116. If to the end that he may not be noted, or held of small accompt, or for feare of the speeches of men, he doe that which he ought not, with scandall of his Neighbour: or neglect to do that which he ought, as to correct and reprehend others, to conuerse with good persons, to go to Confession, and to do other Christian workes.

117. If he haue stubbornly impugned the truth: or, because he would not submit himselfe, or seeme to be conuincd, if he hath obstinately defended his manifest errors, against his conscience.

118. If through arrogancy he hath despised others, doing any  
thing

thing for their dishonour, and despight.

119. If for haughtinesse and pride, he haue beene at excessiue charge in Apparell, Seruants, Dyet, and other vanities, not conuenient to his estate.

### CHAP. XX.

*What is to be considered, and done after our Generall Confession.*

.1 **T**HIS busines being to be done but once (for the more part) in a mans life, though many for their deuotion and greater comfort, vse to do it from yeare to yeare, as good Stewards make vp all their accounts with their Maisters, and Merchāts with their Creditours, and the like: And for that it is the foundation, as it were, and ground-worke of all mans future good successes for euer; it

importeth him to do it, as well as he can, and after to build accordingly; procuring to imprint into his iudgment and will, such necessary vetues and principles of good life, as may serue him for a guide in all his actions, for the tyme to come, and (as it were) to dye his soule in graine so deeply, by the true knowledge and loue of vertue, as it fade not afterwards; nor the Diuel, the World, nor the Flesh (withall their power and deceits) be able to staine it any more, with consent to any grieuous sinne.

12. The first degree to saluation, is to get out of sinne, and to passe from the state of damnatiō, to the state of grace; which is the point we haue treated off, to be done in the Sacrament of Pen-nance, with the helps to facilitate it, which we haue proposed.

But

But our infirmity and the force of our Aduersaries considered, it is not inough for vs to get out of the pit, if we stand still vpon the brymme thereof, and retyre selues no further from it. For remaining neere the occasiōs, we are ready to be cast downe againe with euery blast, vntill we haue with-drawne our selues wholly from the causes of our former sinnes; ouercome our ill customes, and by the vse of vertue, & the grace of God, haue gorten such habituall feare, and loue of God in our heart, as (by his assistance and goodnes) we are ready rather to loose all we haue, or may haue in this world, and life it selfe, if need be, then deliberately to commit any more the least mortall sinne; which may be called the *State of Constancy*, & is the first degree, or step to Heauē.

3. The second degree is, with the same resolution, not to go any more, for any thing in the world, backward; but seeke to go forward in vertue, as much as we can, and with euery occasion to gayne ground, and come nearer to God Almighty, and serue him euery day better and better: which is the second degree of progresse, or ascent.

4. The third is, not to be content with euery ordinary increase in vertue, but to purpose and procure earnestly by all convenient meanes, to get vpeuery one to the highest perfection, & ayme at the heroicall and perfect excellēt vertues of his estate: the marryed man in his, the Priest in his, the Religious man in his, euery one according to his profession, office or rule, as men vse to doin other things indifferent,  
and



and of lesser importance; as the Paynter, the Physitian, the Lawyer, and the rest.

5. Where it is to be noted, that notwithstanding diuers Saints, guided and instructed by the Holy Ghost, haue found out, and left to their Successours, diuers formes and meanes to facilitate the way to perfection, and to get all vertues in higher degree, some by flying from occasions of imperfection, and others by ouercomming them; wherupon haue followed the different Rules, Habits, and Names of Religious Orders (all which professe the study of Perfection, and are so many ornaments of Gods Church, and Castles of refuge, for al sorts of natures, complexions, qualities, and conditions of Christian people, of both sexes, that aspire to cleannesse of

hart,

hart, perfect Charity, and particular friendship and familiarity with Almighty God: ) yet besides these, euery other Estate, aswell Ecclesiasticall as Secular, from the highest to the lowest, in all Christian Common wealths, hath his particular excellency & perfection, which all those who be of that Estate, ought to know and aspire vnto. As the Prince or Magistrate to excell in prouidence, and zeale of the common good: The subiect in confidence, and conformity &c.

6. And all Estates ( whether they be Ecclesiasticall or Secular ) high or low, are bound to procure this generall Christian perfection; which consisteth in the profession of true fayth, in the loue of God aboue all things, and of our Neyghbour as our selues; and in the exercise of all  
other

other true Christian vertues; as of confidence in Gods mercy, as he hath appointed vs to receiue it; of Iustice towards all men; of Temperance and Modesty, with our selues; Patience in aduersity; of Humility, and the like, that be common to all Estates and Degrees, and necessary for all men, as it is for all to auoyd the contrary vices, and whatsoeuer any way belongeth, or induceth to sinne.

7. This Christian perfection, taught by Christ our Sauour, & his Apostles, indifferently to all Christians, as may be seene in the Ghospell, and Apostolicall writings, and Traditions, we are all bound to haue, (at least in desire) and to procure it in effect, with all possible diligence, as much as humane infirmity will permit; & to ascend, and go forward in the degrees aforesaid, signified by

these

these wordes of the Holy Ghost:  
*Iustorum semita, quasi lux splendens*  
*procedit, & crescit usque ad perfe-*  
*ctum diem.* The way of iust men  
(such as loue God, and serue him  
in truth) is like the morning  
light, which goeth forward, and  
increaseth till it come to the  
brightnes of midday.

8. And they which attayne  
to this purity and brightnes (as  
by Gods assistance many doe,  
though in different measure in  
euery estate of the Catholike  
Church) such are in the next di-  
sposition, and degree to Heauen,  
when they shalbe called out of  
this miserable world, and may  
with farre better ground, hope  
to comethither by Gods mercy,  
hauing followed S. Peters rule,  
*& made their vocation and election*  
*certayne by many good workes, done*  
*in grace, and for the lone of God:*

then

then the worldly Protestant, or Puritan, who hath no good worke at all that may auayle him for eternall saluation: nor any other title, to hope for mercy, or reward, when he cometh to dye, but a solitary, fruitles, imaginary faith, or presumption, supported only with erroneous interpretation of some text of Scripture, ill vnderstood, and violently drawne out from all purpose & sense, to confirme ( in apparence ) that which indeed neyther is, nor can be true; an old deceit of the Diuell, euen since the Apostles tymes, in whose dayes also were found some idle braynes, that full of pride, ambition, and error, *interpreted the holy Scriptures, which they vnderstood not, to their owne perdition, & of others: as the drea- me of Justification by only faith,* suggested by the same common

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enemy, to a dissolute & drunken *Apostata* Friar Martin Luther, who if he had had eyther sparke of grace, wit, or honesty, would not haue runne out of his Religion, as he did, and for the excuse of his owne finnes, opened a way to ignorant sensuall people, to runne headlong to damnation, vpon this supposed ground, or weake ( God wot) and slender warrant, wherupon to set vp a mans rest, & aduenture his soule, especially at the time of his death, when the last error can no more be remedied. For as the tree falleth to the east or the west, so it must lye. And as we end this life in the state of Grace (which cannot be out of the Catholike Church) or otherwise, so must we liue in the next, in felicity, or payne for euer.

9. But this may now suffice for  
the



the present, remitting to a particular Treatise, what is to be observed in the recollection aboue mentioned, as well for those which haue time to spare, as of others which haue lesse : and what Rules, and Directions are conuenient, and how they are to be practised, by such as desire to liue, and dye in the grace of God.

THE



THE  
SECOND PART,  
Treating further of  
Pennance.

CHAP. I.

*How to examen our Conscience, touching the Commandements of the Holy Church.*

**H**AVING examined our selues through the Commaundements of God, for our Generall Confession, as before; it resteth, that we briefly do the same, touching the Commaundements of Holy Church, and of the seauen Dead-

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ly Sinnes, with other thinges belonging to Confession, necessary to be discussed by them who intend to make a sincere, & perfect reconciliatiō between God, and their owne soules, as often as they will frequēt this holy Sacrament of Pennance.

Six Commaundements then there be of the Holy Church, which in a manner are generall, and which we are bound to keep, ech man in his vocation and degree, because of the bounden duty which we haue to obey the Church, as our spiritual Mother, and those that are the Rulers & Officers in the same, being placed there, in Gods roome.

1. The first Commaundement is to heare Masse on Sundayes, and all other Holy-dayes which are obserued and kept holly, according to the custome of

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each Prouince and Diocesse. This Commaundement is fulfilled in hearing one entiere Masse to the end, and (if it may be) the High Masse, which is songe of the present day and feast; & to heare the same with all reuerence and deuotion, and with good affections and motions in our hartes, desiring, and calling vpon God for his holy Grace, and fully purposing to forsake all sinne, and wickednesse. And the same is broken in not doing or wilfully omitting any thing of this aforesayd, or in doing the contrary.

2. The second Commaundement is to fast all such dayes as the Holy Church commaundeth: to wit, the whole Lent except the Sundayes, the foure Ember-tymes, the Eues and fasting dayes, and on Fridayes and Saturdayes to abstayne from flesh,

accor-

according to the custome of the Country, and Diocesse wherein we liue. This Precept contrayneth in it two things, to wit, Christian Abstinence or Sobriety, which is to eate once in the day measurably: And, the diuersity of such meates as are to be forborne, as flesh, egges, milke, or any of these, without necessity, and licence, according to the vse of the Country. It is violated and broken, by not fasting on such dayes aforesayd, without some reasonable cause, and by eating more then once; by eating also before noone some notable great space of tyme, by eating ouermuch with some sensuall excesse, or with some euident curiosity, and delicateness; or by eating the night before more then ordinary, to defraud the fast following. Also in fa-

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sting by vndiscreet abstinences to some euident harme of the body; by fasting superstitiously and Iewishly; by eating flesh, egges, cheele, or whit-meates vpon forbidden dayes, without vrgent causes and necessity, or without leaue of the ghostly Father, or of the Phisitian; or by not absteyning from sinne on those dayes; or by not exercising our selues in good and vertuous deeds vpon the samedayes, namly in deuotion and in prayer, whereby our fasting may be fruitfull vnto vs.

¶ Concerning the manner of obseruing the Friday, or Saturday-Fast, it is to be noted, that because there are diuers fashions according to the diuersity of Countries, the well-disposed Christian man must conforme & frame himselfe vnto the custome

of



of the sayd Country where he is abyding, if he will liue without offense of others, according vnto *S. Ambrose* his Rule; and therefore he must also confesse himself of any fault he hath done against such customes, specially if he did it with contempt, or with offence to others.

3. The third Precept of Holy Church, is, to pay our Tithes, and Offerings, such as of old custome haue beene wont to be paid. And they offend against this Precept, & are bound to restitution, who pay not the same, or pay them with some defect, or with the worst, and this is vnderstood of all such things, as the custome of the Country is to pay Tithes off.

4. The fourth Commaundement of Holy Church, is to go to strift once a yeare, at the last

at Easter, and to be confessed to our owne Curate, Pastour, or to such as the Bishop shall appoint, except we haue licence to confesse our selues to some other. And this Precept is broken by not confessing our selues at this tyme, or by making a faygned confession, or by confessing through compulsion, and with an euill will; by not confessing to our owne Pastour, or Curate, or to such as he shall appoynt, except we haue leaue to choose our ghostly Father: or if we haue leaue, by choosing one of purpose that is vnmeete, or vnlearned, indiscreet, peruerse, of euill life, or not attending to the thing he doth, nor giuing heed to his Cure, as he is bound.

5. The fifth Precept is to receaue the Blessed Sacrament at the tyme of Easter, or within

eight

eight dayes before or after, being of lawfullage, and well disposed for the same. And this Precept is broken; by not receyuing, or not confessing our selues before, nor making satisfaction, nor repenting our selues of our sinnes, or by not reconcyling vs to them whome we haue offended, if we might conueniently haue done it. As also, by comming to the Sacrament with little Fayth, or without due reuerence and deuotion, or not being fasting from the mid-night before, or by receyuing at the hands of any other then of his owne Curate, except he haue leaue therunto; and in not giuing account to his Curate how he hath vsed himself, if he haue receiued in any other place, for some occasion.

6. The sixt and last Commandement of holy Church is, not to

make or keep Weddings or Marriages at such times as are forbidden by the Church, to wit, from Aduent Sunday, vntill the Epiphany, and from Ashwednesday, vntill Low-Sunday, and from the Munday before Ascensio day vntill Trinity Eue, and vpon other dayes that are high Vigills, Fasting dayes, & solemne Feasts. And they offend also against this Precept, who do not dispose themselves before with prayer, and good motions, and deuotion to receaue duely the holy Sacramēt of Matrimony, and the blessings of Holy Church.

### CHAP. II.

*Of the seauen deadly Sinnes: and first, of Pride.*

**P**Ride is an inordinate desire of Honour, and Excellency: and Deadly sinne is committed

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ted heerin, by not acknowledging God for the giuer of all goodnes, or good things which a man hath, & in being vngratefull vnto him. Also for a man to pretend more his owne honour thē the honour of God, eyther in the good things that he doth, or in the euil that he refuseth to do. Likewise in desiring Honors, Offices, Dignities, Estates, and Preeminences, to the end only to command and to be had in reputation, and to be honoured, not hauing respect to his owne worthynes, aptnes, or desert, nor to the meanes wherby he procureth the same.

Agayne, to prayse and thrust himselfe into such dignities and roomes, by inuenting new deuises, and attempting great enterprizes without good ground, and crauing assistance from God.

In holding opiniõ of himselfe, that he is singular and passing excellent in his owne good qualities, and that no man can match him, nor be found equall vnto him.

In despising or disdayning his Neighbours by word or deed, as no way to be cõpared vnto him.

In attributing to himselfe, or reioycing that other do attribute vnto him honours, and dignities that are not conuenient for him. In boasting himselfe of the same, or of any other euill thing that he hath done. In bearing ouer great pompe and countenance eyther in apparell, diet, or retinue, or in the behauiour of his owne person: in taking indignation to his Neighbours for that they do not reuerence and esteeme him. In desiring to go before his equals, or to make

him-



himselfe equall and not to acknowledge his betters. In disdayning his inferiours; or be grieued that they be placed by him in any thing that he doth, be it good or ill.

To wax fond, and vayne-glorious in prosperity, and to murmur and grudge in aduersity, making no account what he doth deserue. To disdain himselfe of the office and vocation that he hath, thinking that he is worthy of a better. To sayne and counterfeyt Holynes when he hath none. To hide and couer his faulces, when as he is bound to manifest them. Also they offend in Pride who are wranglers and contentious persons, that will haue their owne will, and mind in all places; and they that are curious to know strange and vayne things; and they that will

not frame and conforme themselves vnto the iudgment & order of their Superiours, but be disobedient vnto them.

The way to auoyde and shun this sinne, is by the Vertue of Humility, which is the beginning and foundation of all Christian building, and consisteth in a certaine true knowledge of our selues, and of God, in our will and desire to be subiect to God and to his Law; in obeying and following our Superiours, and such as haue learning & knowledge: in not desiring to go before our Equalls, nor to despise our Inferiours, hauing such opinion of our selues and our affaires, as may stand with Christian modesty, exercising our selues oftentimes in humble thinges, and breaking the stubbornnes of our owne will, hauing alwayes

before

before vs the example of IESVS Christ, and of his Crosse, and the example of his holy Saints to follow them, and by hauing alwayes our owne defects & faultes before our eyes, and how much we are bound vnto our Lord God.

## CHAP. III.

*Of the Sinne of Anger, or Wrath.*

**W**Rath is an inordinate desire of reueng. And all branches and particular members heerof, are spoken off before in the examination of our Conscience, vpon the fifth Commandement, and therefore it shall not be needfull heere to make other peculiar Considerations of the same.

The remedies heerof, are the very same, that serue for Pride next aboue mentioned, & with-

all the vertue of Patience, and continuall consideration of the Crosse of Christ, by which our Pride and Anger of hart must be crucified.

## CHAP. III.

*Of the Sinne of Envy.*

**E**Nuy is a sadnes or inordinate griefe for the prosperity of our Neighbour; or els an inordinnate ioy for his harme, damage or aduersity. This sinne is directly agaynst the fifth, the seauenth, and eight Commandment for example: for when our Enuy is agaynst the goods of the body, it is agaynst the fifth Commandement: & when it is agaynst the prosperity of good name, it is agaynst the eyght: and when it is of the goods of fortune, it is agaynst the seauenth. But when it is of the goods of grace, then

it

it is a Diuelish sinne, which is agaynst the holy Ghost. The Penitent must examine himselfe well, what he can accuse himself off heerin, and the Confessour likewise what he may enquire off touching the same.

The wickednes of this more diuelish then humane sin (which doth so much abase and corrupt the bounty of mans hart) is cured with the vertue of Charity, the most principall of all vertues, and the which most of all doth make vs like vnto God, & doth truly make him that hath it, the true scholler of Christs schoole; the which Vertue is no other thing, but a certayne heavenly fire and heate, which enflameth the hart of man (being capable of God) to the loue of God, for his owne sake, & of our friends & enemies, & all other things for him.

## CHAP. V.

*Of the Sinne of Luxury..*

**L**Vxury is an inordinate desire about bodily pleasures, specially the pleasures of rouching. In the sixt Commandement we haue at large spoken of this sinne, and of all the branches therof, in the former examination of our Conscience.

## CHAP. VI.

*Of the Sinne of Gluttony.*

**G**luttony is an inordinate desire about the pleasures of the Tast. And all such doe offend therein, who place overmuch care and diligence in seeking and providing for meate & drinke. Likewise such as eat & drinke more then is necessary for their health, and such as eat and drinke more then is meete

for



for their estate and quality. Also they that eate and drinke for some inordinate purpose, as for carnall pleasure, or the like: or do seeke for exquisite meates to please their delicious appetite, hauing no need thereof: Also such as feede with vn honest, vncomly or foule gestures & fashions, mockings, scoffings, toying, and such like manners. It is a sinne also to mingle any thing in meates that may make others to be distract, or beside themselves, or to be a meane, or cause that some other do any of these things: also to breake the fasting Dayes, and Vigills, wherof we haue spoken before.

This beastly sinne, as also the sinne of Luxury that commonly followeth theron, may both be expelled by the contrary, to wit, the vertue of Tēperance, which

confi-

consisteth in the moderate vse of eating and drincking, and of other things of the Tast, hauing respect to our good health, and disposition of body, custome, estate, age, and ability, according as reason, good discretion, and wisdom shall teach, without any notable excesse.

Also both these sinnes are orderly expelled with the exercise of Christian Fasting, which consisteth in chastizing and bringing into subiection the body, with abstinence of meates, by good discretion, and without superstition, making the flesh subiect to the spirit, that it rebell not against the same.

## CHAP. VII.

*Of the Sinne of Avarice, or  
Conetousnes.*

**A**Varice is an inordinate desire of getting and keeping mony, riches, or other worldly goods. And heerin do offend all Symoniacall and sacrilegious persons, theeves and robbers, and such as vse wicked and vnlawfull trades of vniust gaines, as Vsurers, Baudes, and the like. They who withhold that which is an other mans: They that borrow and pay not againe when they can: They that keep backe or deceiue any man of a thing layd to pawne, or a thing lost or layd vp to keep, & put in trust with any man, against the wiil of the owner. Also they that do not spend in due tyme and manner, as is meet for their

estate:

estate: They that are not liberall towards the poore, in due order of Charity, according to their ability: and they that set their whole mind, and study in getting, or keeping of casuall goods of the world, and forgetting their owne soules, and God.

The rest that toucheth this sinne, we haue mentioned in the seauenth Commaundement: and this sinne is auoyded by the exercise of three morall Vertues, Iustice, Liberality, and Mercy. For Iustice, or Righteousnes, is that vertue which giueth to ech man that which is his, and withholdeth nothing that is an others. Liberality, is that by which these temporal goods are bestowed & spent, when, where, and how, and to such as is convenient. Piety, or Mercy, is a certaine hartty compassion of the

necessi-

necessities, and miseries of our Neyghbour: wherby the hardnes of mind of the couetuous man is mollified, or at least moued and drawne, not to set his hart on these worldly goods, in getting or keeping of them, in such wise, that he loose God, who is our true good and treasure; but so to vse them as they are ordayned, that is, to spend them as is conuenient, for the seruice of God, and profit of our selues, and of our Neyghbour.

## CHAP. VIII.

*Of the Sinne of Sloth.*

**S**loth is a slacknes or loathing in beginning, or perseuering to walke in the way of God. And in this sinne do offend the dull and weake-spirited, who euer find lettes, and inconuenien-

ces in good things. Also such as are cold, lukewarme, negligent, euer in despayre, and and such wretches that will put themselves to no labour, nor to any thing that good is. Also slacke delayers who walke from day to day differing good things; such likewise as haue no regard of the good name of a Christian, nor of the duty of their owne vocation, in the way and seruice of God, especially in prayer. Also they who reiect holy inspirations and good motions, & contemne the good counsailes of God, of godly persons, and the examples of the Saints, & do not that which God and his spirituall Officers do commaund. Also they that wholly loose and spend their time idly.

This accursed sinne is auoided by the exercise of the diuine ver-



ue of Hope, through which a man doth attempt things that be hard, and aboue himselfe, appertayning to God, and his Holy wil. This vertue maketh vs to set naught by trauayles, to remooue all impediments, contradictions and difficulties that may happen, and fall in the way. *S. Paul* calleth it an Anker; for it worketh that effect in the soule, which the anker is wont to do in the sea, in tyme of stormes and tempestes, that is, to hold and keepe the Soule fast and vnmouable in her good purposes, although vnto sense, that seeme hard or almost impossible, which we hope for, or els that be long delayed, or farre off, which we looke for: the which being the fruite of the Holy Ghost, it cannot be gotten nor kept without continuance in holy prayer: and therefore it is

necessa-

necessary, that the same be often  
vsed in the whole proesse and  
course of this perilous life, if we  
will not haue the Kingdome of  
sinne to preuayle, and keep vs a-  
way from our beginning, which  
is God.

### CHAP. IX.

#### *Of sinnes against the Holy Ghost.*

**A**Ccording to the definition  
of Doctours and learned  
men Sinne against the Ho-  
ly Ghost is committed by one  
of these six wayes, the which  
may be reduced to the sinnes a-  
boue sayd, if they be wel vnder-  
stood. These be.

1. To despayre of G o d s  
mercy.

2. To presume of our owne  
good deedes, and merits.

3. To gaine-say the knowne  
truth.

4. To

4. To blaspheme, attributing that which belongeth to God, vnto creatures, or contrary wise.

5. To enuy the good of our Neyghbour.

6. To be obstinate, in ha- uing no will to do pennance.

*Sinnes mentioned in the holy Scrip- ture which do cry vnto God for vengeance, are foure.*

1. To sheed the bloud of In- nocents.

2. To oppresse and persecute the fatherlesse children, & wid- dows, and such as haue no po- wer to resist.

3. The vices of vntleanesse agaynst Nature.

4. To with-hould the wages of anothers labour.

## CHAP. X.

*Of the workes of Mercy. Whereof  
these seauen be Corporall.*

1. **T**O giue meate to the hungry,
2. To giue drinke vnto thee thirsty.
3. To clothe the naked.
4. To lodge the harbourlesse.
5. To visit the sicke.
6. To ransome captiues, & prifoners.
7. To bury the Dead.

It is to be vnderstood, that we must vse these workes of Mercy towards the needy, when reason & charity bindeth vs thereto, & not to tarry till our Neyghbour be in extreme necessity, as some stony-hearted people vse to do. For he that is come to such ex-

treme

extreme necessity, can scant take any profit by our charity. It is a sufficient bonde for vs, to know that our Neyghbours is in perill to fall into some manifest great harme, through such necessity. and so to vse our charity towards him according to our ability, & not to content our selues in giuing some small miserable almes, as many are wont to doe. All these seauen Corporall workes of Mercy are fulfilled by the vertue of charitable Priety, the which consisteth as we haue sayd, in hauing effectuell compassion vpon the miseries, and necessities of our Neyghbours, so farre forth as we are able: and if we cannot help them, yet with our good will alwayes to keep the order which Charity requireth: and this is also especially fulfilled, in keeping the fourth, fift, seauenth,

and eight Commaundement, being well vnderstood; and so the penitent may accuse himselfe of the same, as he findeth his Conscience guilty.

*The seauen spirituall workes  
of Mercy.*

1. To comfort the Sorrowfull.
2. To instruct and teach the Ignorant.
3. To counsayle those that haue need.
4. To forgiue the wronges & iniuries that are done vnto vs.
5. To suffer and beare with the faaults of our Neyghbours.
6. To correct, and amend the same friendly.
7. And to pray vnto God for them.

All these are to be done in due time & place, when reason requi-  
reth the same, and namely by  
keeeping well the fourth, fifth,  
and



and eight Commaundement, being well vnderstood.

## CHAP. XI.

*Of the fine Senses and Powers  
of the Soule.*

**S**inne is also committed in the Senses, and Powers of the mind; as for example.

1. In seeing. 2. In smelling. 3. In hearing. 4. In tasting. 5. In feeling.

Also in wandring of the fancy, and in the discourses and imaginations of the mind: and in the two Powers of the Soule, which are the *Understanding*, and *Memory*: not for that they are properly sinnes of themselves, whereas in their owne actions, they vse no freewill; but sinne is sayd to be in them, when we euilly apply them to vnlawfull

vles. And so there needeth not any particuler consideration to be made of them, more then that we haue already sayd in the ten Commaundementes, and in the seauen Deadly Sinnes, to auoyd tediousnes to the Reader.

## CHAP. XII.

*What is to be done after this forsaide  
Examen of our Conscience, and  
Confession of our Sinnes.*

**A**fter the Penitēt hath made his Confession or Shrift of all such sins as he thinketh himselfe guilty in his conscience, being truly & hartily sorry therefore, and with full purpose and mind to forsake the same, and to auoyd all the occasions thereof, presupposing also, that he hath not fallen into any such reserved case by some sinne, but that his ordinary ghostly Father may as-

foyle

foyle him, and which must be referred to his iudgment; the Penitent with all humility shall aske Absolution, and Pennance of his ghostly Father (who sits there in Gods place and office) saying after this manner.

And in what soeuer other manner I haue offended my Lord and Saviour, besides that which I haue heere confessed, I would willingly confesse the same, if it came to my mind and knowledge: for God doth know that I haue many wayes offeded him, which I do not now remember: of all which I cry him hartily mercy, and aske him humbly forgiuenesse, and do beseech the blessed Virgin Mary, and all the holy Saints of Heauen, that by their intercession, they will help me to obtayne grace and forgiuenesse of God, & that you my

ghostly Father will giue me pen-  
nance and Absolution, & pray  
to our Lord for me: and so make  
an end, adding the rest of your  
*Confiteor* thus.

*Ideo precor Beatam Mariam &c.*  
or, *Therefore I beseech &c.*

After the ghostly Father hath  
giuen Absolution, which confi-  
steth in these words: *Ego te absol-  
uo in nomine Patris, & Filij, &  
Spiritus Sancti. Amen.* receauing  
the same with great fayth & de-  
uotion, and belieuing sted fastly  
that God worketh therein by the  
merites of his most blessed Son-  
ne Christ Iesus; he shalbe atten-  
tue to the pennance and good  
lessens, which the Priest shall  
giue him, and without delay  
fulfill the same, if he may con-  
ueniently, or els as soone as he  
can; giuing alwayes due thanks  
vnto our Lord. And so from  
thence.

thence forward he must with all diligence procure the amendment of his life, asking with all his hart, and most instantly, the grace and help of our Lord God therunto, without the which no good thing can be done.

## CHAP. XIII.

## A PRAYER.

*To be said before we go to Confession, or when we desire to haue true Contrition.*

**O** Most worthy Redeemer & Saujour of Mankind, I a vile, and wretched sinner, in hope of pardon and absolution, humbly prostrate my self before thy sacred Feete, confessing vnto thee, and accusing my selfe of all my faultes, & heynous transgressions, wherwith vntill this houre I haue offended my Lord

and maker that I haue not trembled to commit those execrable sinnes, for which thy sacred Body (sweet Iesu) endured so great paines and torments vpon the Crosse.

I confesse my great Ingratitude, that I haue byn vnto this houre so vnthankfull to thee, & to thy Father, for all thy loue, graces, and benefits bestowed vpon me, that thou hast patiently spared me so long a tyme persisting in euill, and continuing my slothfulnesse in doing good: that in thy mercy thou hast tolerated so great contempt of thy Diuine will and Commaundements: yea so exceeding, and so boundlesse hath byn thy charity, that instead of casting me into Hell-fire (which for my offences I had iustly deserued) thou contrarywise hast expected me to



pennance, and amendment of life.

For which cause, how often hast thou knockt at the doore of my hart, by thy heavenly inspirations? How often hast thou prevented me with thy blessings, allured me with comforts? drawne me with fauours? yea even forced me many tymes by crosses & afflictions, to seeke vnto thee? and yet neyther hath my flinty hart byn mollified therewith, nor my will reclaymed. A wonder it is, that now at last, coming to see the foulness of my sinnes, my very hart doth not burst with extremity of Contrition.

Hath Hell it selfe sufficient torments to punish such wickednesse, and to take vengeance of such exceeding ingratitude? Vnworthy I am to be called thy

Creature, or whome the earth should beare, much lesse afford nourishment, and things necessary for preservation of my life: nay doubtles, had not thy great Mercy withheld them, both Heauen and Earth, the Elements and all Creatures had long ere this taken vengeance on me for such horrible contempt and abuses.

O how many thousands in the world, by thy righteous iudgements, are already condemned to the neuer-ending torments of Hell-fire, who neuer came neere vnto the measure of my grievous transgressions! yea, who in comparison of me a sinnefull Wretch, might rather be Saints in Heauen, then damned soules, adiudged, as they now be, vnto eternall perdition.

But, O my most mercifull Father,

ther, O God of pittie and compassion! In vnfayned sorrow and remorie of conscience for all my misdeeds, I prostrate my selfe at thy feete, humbly beseeching thee to be reconciled vnto me; to pardon all my offences, both new and old; to looke vpon me a miserable and wretched sinner with the eye of mercy, as thou didst the penitent Publican, the sinner Magdalen, and the Apostle that thrice denyed thee. Be pleased to admit me againe vnto thy grace, and fauour.

O my Lord, I humbly beseeche thee to worke that speedy in me, for which cause thou hast so long spared me, and to which from a eternity thou hast ordayned me. Woe is me, that I should leaue so louing, and so kind a Father, who hath neuer

ceased to procure my good; that I haue refused to bestow vpon him my hart, who would haue made it a temple, and an habitation for his owne sollace and abode, which by keeping from him, my selfe hath defiled with much filth and corruption; yea made it a vessell of impiety, a stew of vncleane thoughts and cogitations. In a word, I confesse my selfe to be the most vnworthy creature vpon earth, yet will I throw my selfe into the sea of thy mercy, for as my sins be numberlesse, so be thy merces endless.

O most louing Father, if thou wilt, thou canst make me cleane. Heale the wounds of my soule, for vnto thee doe I open my sores. Remember thy selfe sweet Sauiour of that comfortable speech, pronounced by the mouth

of one of thy Prophets: *Thou hast committed folly with many lovers, yet turne thee againe vnto me, and I will receaue thee.* Much confidence haue I in this thy sweet & comfortable saying, and with all my hart doe I returne vnto thee, as if to me, and none els this promise had byn made.

I am that defiled soule, I am that Prodigall child. I am that vnfaithfull seruant, who haue separated my selfe from thee the Father of lights, from whome all goodnesse doth flow. I haue forsaken the fountayne of liuing waters, and haue digged vnto my selfe Cisternes which will hold no water; contenting my selfe with such barren comforts as the creatures did affoord me; such momentary & fading pleasures, as to the great detriment of my soule, I haue tryed to be  
lighter

lighter them chaffe, and more vaine then vanity it selfe.

But what is past, my gracious Lord, let it, I most humbly beseech thee, be cancelled and forgotten, and for the tyme to come, let there be an Eternall league of friendship, and amity betwixt vs: namely that thou wilt vouchsafe to be my mercifull Father, and that I againe may be thy obedient Child.

O Lord, I doe not aske of thee Riches, Honours, or long life, but only this, euen this thing alone, which with all possible importunity I vrge, and neuer will cease to beg, that from this present houre to my liues end, I may neuer more offend thy diuine Maiesty, or defile my conscience with any mortall offence.

Graunt I beseech thee, to a poore sinner, this his humble

suite,



suite, for the Merits, Death, and  
 Passion of thy onely best belo-  
 ued Sonne Christ Iesus, my only  
 Sauour and Redeemer; to whom  
 with thee, and the Holy Ghost,  
 three Persons & one euer-living  
 God, be all honour and glory,  
 now, and for euer. Amen.

## CHAP. XIV.

SEAVEN GODLY  
CONSIDERATIONS

*for the auoyding of Mortall Sinne,  
 accommodated to the seaven  
 dayes in the weeke.*

## SVNDAY.

*Of Eternity.*

**O** ! O ! O ! Eternity ! How  
 seldom art thou conuersat  
 in the minds of men ! A-

gayne

gayne I say, how seldom art thou conuerfant in the minds of men!

2. O Eternity! Alas Eternity! What shall I say! Or how shall I say! Who shall expresse, who shall conceaue, what is Eternity!

3. I thinke a thousand yeares! I thinke a thousand tymes a thousand! I thinke as many yeares, as there be moments in all the tyme from the beginning to the end of the world, and yet all is nothing to Eternity.

4. O Eternity! Alas Eternity! Who shall be able to abide in tormentes for Eternity! And who will not desire to be in ioy for Eternity!

5. I would faine speake, and I know not how to speake. As long as God shall be God, so long shall the tormentes of Hell endure. As long as God shall be

God,

God, so long also shall endure the ioyes of Heauen.

6. How long shall this be? O for Eternity! Eternity! It cannot be spoken: It cannot be conceaued: It cannot be once imagined or thought. O Eternity! Eternity!

### M V N D A Y.

*Of the grieuousnes of Mortall Sinne.*

**I**F by diuine permission, after the day of Iudgement the teares of a damned soule for one mortall Sinne only, should be gathered and kept, and that the sayd damned soule should for e-uery houre night and day, let fall but one teare only, at length those teares would be equall to the Ocean.

*Consider then these circumstances following.*

1. Good God! what a horrible

rible thing is Mortall sinne !

2. That a damned soule in Hell, night and day, for so many worlds should continually weep, and lament !

3. That at last he should fill the whole Ocean with his reares !

4. That after he had filled it once, he then is to begin to fill it agayne, and agayne !

5. And all this while to abide in the most cruell paynes of Hel, wherwith no torments, or death in this world, can once be compared !

6. Where not one in Heauen, or Earth, is to be found, that will once bewayle, or comfort him all this while !

7. Where likewise there is not one damned soule in Hel, but doth continually triumph, and insult ouer him !

8. Where not any one of the

Diuelles

Diuell will remit the least iote of his rigour & cruelty towards him.

9. Where continually he shall see nothing but Diuells, damned soules, and torments!

10. Where be most intolerable stinckes, and filthy saoures!

11. Where for loosing the opportunity of his saluation, his Conscience shall be perpetually vexed and tormented.

12. From whence there is no hope of euer escaping, or end of payne!

13. And all this for one onely Mortall sinne &c.

*The Application.*

**W**HAT then should we not do, to fly this Mortall sin? And if at any time we should through frailty fall into it, presently to expiate the same, by true Contrition.

trition and humble Confession thereof, with a stedfast purpose neuer by the grace of God, to fall any more.

## TUESDAY.

*Of the feare of Mortall Sinne,*

**B**lanch Queene of France, & Mother to Saint Lewis the King, did continually admonish and charge him, being yet but a child, most diligently to take heed of any Mortall Sin. If I knew (quoth she) that thou wouldest euer in all thy life commit but one Mortall sinne, I had rather euen now see thee dead heere at my feet the liue. Which godly precept of his holy Mother, tooke so deep roote in his hart, as that it is thought he neuer transgressed the same.

*Ponder the Circumstances, & Application, as before.*



## WEDNESDAY:

*Of the Honour of Mortall sinne.*

**S**aint Anselme Bishop of Canterbury, was often wont to say. If (quoth he) on the one side I should see Hell, and all the Torments thereof; and on the other side a Mortall sinne, and must needs choose one of them; I had rather go into Hell a thousand tymes, then comit but that one only Mortall sinne.

*The Circumstances, and Application, as before.*

## THVRSDAY.

*Of the Uglinesse of Mortall sinne.*

**T**He soule of Man who is in the state of Grace, is the Tēple of the Holy Ghost, gloriously beset with many lights, wherein the Holy Ghost himselfe doth sit. If he commit

but

but one Mortall sinne, presently as with a whirlwind those heavenly lights are put forth, and the roome is filled with intollerable stinkes, darknes & smoke, the Holy Ghost withal his Blessed Spirits departing thence; and the Diuells presently flock thither in troopes who disturbe, breake and defile the same with all manner of filth and vncleannesse.

*The Circumstances, and Application, as before.*

### FRIDAY.

*Of the infinite good, which Mortall sinne doth deprive vs.*

**L**Et vs consider of what infinite good Mortall sin doth deprive vs, and it will strike into our hartes a perpetuall horror to thinke thereof.

i. First it robbeth, and spoyleth vs of the grace of God our

Maker.

Maker, and of his Fatherly providence.

2. It depriueth vs of the participation of the merits of the Sonne of God, vntill we become his friend agayne, by humble Confession.

3. It spoyleth vs of the sweet familiarity, and gifts of the holy Ghost, and his vertues infused.

4. Also of all fauours and graces of the Blessed Virgin Mother of God, and of all the Saints.

5. Also of the Communication of all the spirituall goods of the holy Catholike Church, and the faythfull Members thereof.

6. Also of all the merits, labours, paynes and fruits of our owne workes.

7. Also of the patronage, and defence of our Angell-keeper, &

of

of all other Saints our Patrons,  
and Patronesses.

8. And lastly of euerlasting  
life and glory.

*The Circumstances, and Applica-  
tion, as before.*

### SATURDAY.

*Of the infinite Euills, and miseries  
that Mortall sinne bringeth.*

**L**Et vs consider the infinite  
euills, that Mortall sinne  
bringeth vnto man, and how  
therfore the same is wortily to  
beauoyded.

1. First it maketh man, who  
was before the most deare and  
beloued friend of God, to be-  
come his deadly Foe, and Ene-  
my.

2. It maketh him a slaue to  
Sinne.

3. It maketh him also the bou-  
slaue of the Diuell himselfe.

4. It

4. It sheweth vnto man, how worthily he is blotted out of the booke of life.

5. Also it throwes, & heapes vpon the damned soules, all shame, contrary to the guifts & graces of a glorious body.

6. In the last day of Iudgment, before all the world, it placeth the portion of man, with that of Hypocrites.

7. Lastly, it fines a man both in body and soule; and layes him fast in perpetuall prison of euerlasting paynes, and torments of Hell.

### CHAP. XV.

*Another manner of Examining ones  
Conscience, by Thought, Word,  
and Deed.*

**F**irst of all, let him Examine himselfe about his owne Confession if he haue omitted any

G

sinne

sinne in his last Confession, either through forgetfulness, or malice, which now he remembreth. As also if he haue truly performed the Pennance enioyned him by his ghostly Father, and obserued his good directions, for the auoyding of sinne. Then proceed as followeth.

*Towards God, and first by Thought.*

**I**f he haue had any doubt, or curiosity in matters of Fayth, or hath giuen credit to Drea-mes, Sooth-sayings, or other Superstitions.

If he hath had that memory of which he ought, particularly in the morning when he riseth, and the euening when he goeth to rest: asking pardon of his sins, and commending himselfe with some prayer to God.



If in his troubles and necessities he hath had confidence in God, and yielded him thanks for the benefits receaved,

*By Wordes.*

**T**Hose that are bound to rehearse their Office, or other Prayers: if they haue sayd them with due deuotion and attention,

If he haue named vayne-ly the name of God, or complayned of him, and of his prouidence when he was in aduersity: and if he hath spoken with small reuerence of Saints, and of sacred things.

If he haue sworne without reuerence, or truth, or necessity: and what intention he had in swearing.

If in any accident concerning the honor of God, he haue omitted for any humane respect to say

and speake that which was agreeable vnto his glory especially at such tymes as he could, and was bound to do it.

If he haue made any Vowe that he hath not obserued.

*By Deeds.*

**I**F on Holy dayes he hath attended with particular care vnto Deuotion, and to the Honour of God: and particularly if he haue heard Masse, and procured that such as are vnder his charge, haue also heard Masse.

If vpon the Holy-dayes commanded, he hath laboured, or caused others for to labour, or to doe any forbidden worke.

If he haue kept the Vigils, and obserued duely the Fastes of the Church.

If in respect of his health, or of any other thing, he hath vsed any superstition.

## CHAP. XVI.

*Towards his Neighbour. And first  
by Thought.*

**I**F he haue byn ready to thinke euill of others, and if in matters of importance, he haue made any rash iudgement.

If he haue borne hatred or rancour towards any man.

If he haue desired death, or other harme, or hath had a mynd to doe any displeasure to any man.

If he haue enuyed others, being sory for their good, or reioycing at their euill.

If he haue had any disordered affection, or sensuall, or carnall loue towards any person.

*By wordes.*

**I**F he haue murmured, or detracted the good name of others: or falsely, or not with

right iutention, hath spoken euill of others, or reuealed their secret sinnes.

If he haue spoken euill of his Prelates and Princes, or murmured agaynst them.

If he haue giuen care vnto others which did murmure, or speake of vnlawfull things, being cause, with such bearing, that they went on in such speeches.

If he haue omitted to vse due correction to his Neyghbour, when he was bound, and able to performe the same.

If he haue spoken vntruthes, or with preiudice of others, exaggerated matters, more then they were.

If he haue spoken iniurious wordes, or mocked, or scoffed, or cursed others: or wished any harme to his Neighbours, eyther aliue, or dead.

Those

Those which are Parents or Rulers of families, if they haue cursed, or wished any euill to their children, or others of their family: or if they haue not reprehended them when it was conueniēt, or procured to make them learne whatsoeuer a Christian ought to know.

If he haue flattered others, or giuen them euill counsaile, prouoking them to euill, or hindring them from that which is good, or in any other sort, causing them to be dissolute, or to commit any sinne.

If he haue spoken of such things as are lasciuious or vnseemely: and if heerein he haue giuen any euill edification, or scandal to his Neighbour.

*By Deedes.*

**I**F he haue been disobedient to his Father or Mother, or Superiours, and haue not caried them that respect, and honour that is due.

Those that haue a family, if they haue behaued themselves ill towards the persons thereof: or neglected to correct them in things that concerne the offence of God, and the hurt of their soules.

If he haue suffered himselfe to be overcome with choller: & if he haue done, or caused any euill to others.

If he haue taken, or vsurped any thing of others, or receiued the hire of others, or broken lawfull promises.

If in buying or selling he haue vsed fraude and deceit: or in other sort damnified his Neighbour



bour in temporall things.

If he haue omitted to giue almes, and succour the poore, according to his ability,

If for any feare, or humane respect, he haue left vndone any worke appertayning to the glory of God, his owne, or his Neighbours saluation.

CHAP. XVII.

*Towards himselfe, and first  
by Thought.*

**I**F he haue esteemed himselfe of more worth or goodnes then others, for any inward or outward good, which he thinketh he hath: taking therein vaine glory, & desiring to be for that cause more esteemed, or commended then others.

If he haue lingred in idle, vaine, or ambitious thoughts, taking therein delight: or desired

inordinately Honours, Riches,  
Dignities &c.

Concerning Chastity, if he  
haue had temptations of the  
flesh, or any euill desire, or vn-  
cleane thoughts, in which he hath  
stayed, or taken delight, not  
presently reiecting them.

*By Wordes.*

**I**F he haue willingly spoken of  
himselſe, and of his owne af-  
fares, amplifying, or praising the  
same.

Or of idle iesting, or vnseem-  
ly talking.

If for any impatience, or des-  
paire, he hath called on the Di-  
uell, or wished any harme to  
himselſe.

*By Deedes.*

**I**F with beholding, or touching,  
or by other way, he haue gi-  
uen occasion of any temptation:

or if he haue done any other sinne agaynst Christian modesty.

If he haue giuen occasion vnto any nightly pollution, or taken any delight therein.

Those which are yong, and especially women, if they haue vsed superfluous dressings, for vanity, or with intention of pleasing others.

If in eating or drinking, he haue made any excesse: or desired exquisite things, vnting ouermuch sollicitude to satisfie herein rather his sense, then his necessity.

Or, in losse of tyme, or euill spending thereof in vnlawfull games, and other inconuenient pastymes.

If he haue conuersed with dissolute persons, which prouoked him to euill: or if he haue entred

into any occasion or daunger of sinne.

If he haue read any lasciuious, or prohibited Bookes.

Beside all these forsaide things, such as haue offices, or particular degrees, and exercises, must examine rheselues of the defaults which therein are wont to happen, according to the obligation of euery one.

Finally concerning this Examen, it is expedient to admonish this one things: that when a man hath examined himselfe, it is not necessary afterwards, neyther ought he when he confesseth, to discourse through all these points but it sufficeth to accuse himselfe only of those, whereof in his examining he found himself faulty. For it is not meant by this Examen, to make mens consciences become scrupulous, but on-

ly to let downe that which may serue for all: although it be certaine, that in some of these points, all persons are wont to offend.

*Of the sorrow for sinnes.*

**A**fter that thou hast examined thy selfe, making reflection of those sinnes which thy Conscience is a witnesse of against thee: first thou shalt conceaue therof a confusion in thy selfe, considering thy small amendment and spirituall profit, wheras going so oft to Confession, notwithstanding thou neuer wantest matter to confesse, but rather alwaies findest in thy selfe the very same defects. For which reason thou hast great cause to feare, that thou goest not with that sorrowe and effectual purpose which were conuenient, but rather of a certaine custome.

custome. Wherefore thou regarding so little thy amendment, it is to be feared, that God will with-draw from thee his grace, and it shalbe said vnto thee: Because thou art luke-warme, I will begin to vomit thee out.

Then considering the great Torment, thy most louing Redeemer, hath suffered, for to draw thee to his loue, and to the obseruatiō of his holy Commandements, seeing how thou doest thus render him euill for good; thou shalt conceaue sorrow of thy so great malice and ingratitude, and humbly asking pardon, thou shalt desire him, that he will vouchsafe with his heauenly grace to reforme thy affections and euill inclinations: that for the tyme to come, thou mayst no more offend him.

Finally, thou shalt make a  
firme



firme purpose to amend thy life, asking of his diuine Maieſty grace, and help for that effect.

CHAP. XVIII.

A BRIEFER M-  
ethode of CONFESSION  
for those who frequent the same  
often.

**H**E that is accustomed to  
confesse often, must be ve-  
ry carefull of 4. things.

First, of the due examen of his  
Conscience. 2. Of compunction  
and sorrow for his sinnes. 3. Of  
the Confession it selfe, that it be  
brieffe, humble, and sincere. 4. Of  
good purpose, and true endea-  
uour to amend.

This done let him come hum-  
bly to his ghostly Father, and  
kneeling downe at his feet, say,  
*Benedicite: Confiteor Deo omni-  
potenti &c.* in Latin, or English as  
he

be best can vntill the wordes. *Mea culpa &c. Thm say.*

First I accuse my selfe, that I come to this Sacrament of Pen- nance not so well prepared as I ought to do, for which I aske God hartily pardon.

I accuse my selfe, that I haue not had such sorrow, and repen- tance for my sins past as I ought: for which I aske God hartily par- don.

I accuse my selfe, that I haue not vsed such diligence in the dayly examining of my consci- ence; and amendment of my life, as I ought to haue done. for which I aske God hartily pardō.

I accuse my selfe, that I haue greatly offended Almighty God, in that I haue not giuen him due thanks, for all his benefits that I haue receaued continually at his hands: for which I aske him

har-

hartily pardon.

I accuse my selfe, that I haue nor loued and serued him, with such feare, and reuerence, and humility of mynd, in all things, as I ought to haue done: for which I aske him hartily pardō.

I accuse my selfe, that I haue not made my prayers vnto him, with that alacrity and seruour of spirit as I ought, but haue byn very often, & voluntarily distracted: slouthfull, and could in my prayers, deuotions, and all other pious workes, and exercises: for which I aske him also hartily pardon.

I accuse my selfe, for that I haue been proud, and vayne-glorious in my inward thoughtes & cogitations: for which I aske God hartily pardon.

I accuse my selfe, for that I haue been very negligent in putting

ting away euill thoughts of sundry sorts, and haue not endeauoured to keep my mind occupied in lawfull and godly exercises, not thought so humbly of my selfe, as I should haue done: for which I aske God hartily pardon.

I accuse my selfe, that I haue not kept my senses in such narrownes and custody, as I ought to haue done, especially my eyes and my eares: for which I aske God hartily pardon.

I accuse my selfe, for that I haue not spoken of other men, and their affaires, with that care, charity, and affection, as I should haue done, but rather haue discovered their defectes: for which I aske God hartily pardon.

I accuse my selfe, that I haue not behaued my selfe so modestly

stly in my actions, and conuersation as I should haue done, but haue spent many houres both in iangling, laughing, and idle discourses, without profit to my selfe, or others: for which I aske God hartily pardon.

I accuse my selfe, that in my works I haue not purely sought Gods honour and glory, but rather worldly respects, or selfe content therein: for which I aske God hartily pardon.

I accuse my selfe, that I haue not frequented the holy Sacraments of Confession, and Communion with that due preparation and reuerence, [as I ought to haue done: nor heard Masse, or other spirituall Exhortations with that attention, and deuotion, as was fit for such diuine Mysteries: for which I aske God hartily pardon.

I accuse my selfe, that in my talke and discouries, I haue not beene so carefull to keep my tōgue from vttering of some vntruthes, nor from swearing by Faith & Troth without necessity: for which I aske God hartily pardon.

For these, and all my other sinnes and transgressions, where insoeuer, and howsoeuer els, I haue offended my Lord God: & also for those that at this present I haue forgotten, & through my negligence canot call to remembrance, I aske him hartily pardon and forgiuenes, and of you my Ghostly Father, pennance, and absolution.

*Ideo precor Beatam Mariam &c.* Or, Therefore I beseech the Blessed Virgin &c.

If besides this ordinary Methode of Confession, thou shalt

feele



feele thy conscience troubled or burdened with these, or any other sinens, Mortall or Veniall, thou must expresse them distinctly and orderly, with all their due circumstances, to the end thy Ghostly Father may truly iudge of them, and by imposing condigne pennance, may absolue thee, according to the rites of the holy Catholike Church.

*A short Prayer to be sayd presently after Absolution.*

**L**Et, O Lord, I humbly beseech thee, this my Confession be gratefull & acceptable vnto thy diuine Maiesty, by the merites of thy most bitter death, and passion, and by the intercession of thy Blessed Mother, and all the Saintes. And that whatsoeuer now, or at other tymes

I accuse my selfe, that in my talke and discouries, I haue not beene so carefull to keep my tōgue from vttering of some vntruthes, nor from swearing by Faith & Troth without necessity: for which I aske God hartily pardon.

For these, and all my other finnes and transgressions, wherinsoeuer, and howsoeuer els, I haue offended my Lord God: & also for those that at this present I haue forgotten, & through my negligence canot call to remembrance, I aske him hartily pardon and forgiuenes, and of you my Ghostly Father, pennance, and absolution.

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death, and passion, and by the in-  
tercession of thy Blessed Mo-  
ther, and all the Saintes. And that  
whatsoever now, or at other ty-

mes

mes hath been wanting in me, eyther to the sufficiency of Contrition, or to the purity and integrity of Confession, let thy piety, and mercy, O Lord, supply the same; and according thereto vnto vouchsafe to absolue me more fully and perfectly in heauen. To whome be all honour and glory, world without end, Amen. Sweet Iesus. Amen.

## CHAP. XIX.

## BRIEF EXHORTATIONS TO THE

*often frequenting of the Sacrament of Penance, by certayne familiar similitudes, or Examples.*

**H**E that doth long tyme deferre the Confession of his sinnes, doth expose himself

to endure most grieuous payne after his death, if it should chance (as very often it doth) that he should dye suddenly; but he that doth confesse often, is free from this danger.

If a King, to whome many of his subiects were indebted, entring into a Citty, should offer an acquittance of all debtes, to all those that would come, and aske their obligation, within the tyme that he were to tarry there; & that after his departure thence, there should be no hope to haue remission, but every one should pay and satisfy to the vttermost farthing; every one (no doubt) would willingly hasten to get his obligation freely graunted him, especially when he should know that the tyme of the Kinges departure were vncertayne; and he would make most speed, that  
should

should find himselfe deepest indebted: Euen so a sinner doth behaue himselfe very vnwisely and foolishly whiles he yet liueth, if he do not run to Christ by the Sacrament of Pennance, to obtayne by this meanes the bill of his acquittance, according to the Prophet, who sayth: *Seeke our Lord while he is to be found; call upon him while he is neere vnto you.* And because we run euery day in new debt, we must also oftentimes aske a new acquittance of payment, as long as our Lord remaineth with vs.

2. He that doth confesse but seldome; doth giue to vnderstand, that he maketh small account of God, whose wrath he feareth not; and maketh more account of man, whome he cannot abyde to be offended with him. For he doth shew evidently that he con-

temneth



temneth him; whome he dayly offendeth, and yet thinketh little or nothing at all how to appease and pacify him.

3. Good huswines every day, or oftentimes a weeke at least, do sweep the house, that the place where they dwell be not foule: so every ones soule is the temple of the holy Ghost; and therefore it must be often made cleane, for the reuerence of so great & worthy a ghest.

4. A Father would take it vnkindly, if his son should defile a garment, that had cost him much money and labour to get it, and not rather strayght wayes brush of the least dust that falles vpon it: but our soule is a most noble thing, washed with the precious Bloud of our Lord Iesus-Christ; wherefore not without great reason doth it displease

H

him,

him, that we be so negligent to entertayne and conserue the same, and do not by confession take away sinne, as soone as euer it creepeth into vs.

5. As a chamber that is open to many, if it be seldome swept, becommeth full of filth, which is not taken away by once or twice sweeping: so a conscience every day sinning, and seldome purging it self by confession, can scarce be made cleane with one Confession, for that by it the greater faults only are takē away and little or no account is made of the lesser: neyther can it be possible, that we should remember wel all those things that we haue committed so long tyme past.

6. A man by frequent confession commeth more easily to know himselfe: for as a floore

that

that is seldome swept doth seem to be lesse covered with dust; so a sinner subiect to more sinnes, hath lesse knowledge of himself.

7. As in a cleane cloth even the least spot is soone perceaued: so in a conscience that is cleane and pure, by often Confession, the least sins are easily marked; and such sinnes as others do not esteeme, those that be of a more pure conscience, do with great reason make more account off. And therefore a man must goe more often to confession, that so he may haue greater knowledge of his sinnes.

8. In the Sacrament of Penance, the sinne is neuer forgiven without grace. The more that a man doth frequent it, the more grace he getteth: even as a poore man the more often he beggeth any almes, the more he gayneth.

18. Like as one discharged of a grieuous burden, that he had on his shoulders, goeth on light and ioyful: so by often Confession by which we are deliuered from our sinnes, there is giuen great quietnes of Conscience, peace of hart, and ioy of mynd, & we be made fit, and ready to runne in the way of Gods commandements.

19. As a Father who seeth his child to be very carefull that he do not offend him, cannot but loue and fauour the child; so he that doth vse all the diligence he can, that nothing remayne in his soule and conscience, whereby the eyes of Gods Maiesty may be offended, may with great confidence promise himselfe any thing at Gods hands.

20. As the spider doth fly houses and chambers that be of-

ten made cleane, because in them her webs are swept way, and her selfe is in danger to be troden vnderfoot; so the Diuell when he seeth that his temptations be broken in peeces by often confession, and that his head is troden on, doth fly them who do purge their conscience by frequent confession.

12. As the often presence of the Physitian is profitable to the sicke man, or to him that is subiect to sickness, for the ordaining such things as he ought to take, & such as he ought to forbear: so he, that oftentimes doth discover his conscience to the Priest, receaueth hollome counsell, of which he may serue himselfe in his affayres, & therby rid himself of his dayly, and ordinary vices.

13. As he who hauing neyther his face cleane, nor handes

washt, & doth take his repast with any one, or conuerse with others, is loathsome and ircksome to them in whose company he is: so likewise he that liueth with an impure and vncleane conscience, is displeasing to God, and to the cittyzens of Heauen.

14. As the hayre of a mans head, if it be not often combed, doth breed vermine in the head, and becommeth so intangled, that it can hardly be vnfoulded: so the soule, that seldome is cleansed by confession, is replenished with much filth, & doth nourish the worme of conscience: which though sometymes a man feele not in this life; yet it will torment him exceedingly at the houre of his death, and in the world to come, *Where (as holy Scripture sayth) their worne dyeth not, and the fire quenchet not.* And



moreouer such a Conscience is oftentimes intangled in so many sinnes and vanityes, and it often maketh man himselfe so pen-siue, as oftsoons he can scarce be freed and quieted, euen by those that be most learned.

15. As Shirts, Table-nap-kins, and other such linnen, that do serue for ordinary vses, be often changed and washed, and vnles they were so made cleane, would be spoyled with ill sauour & filth: so the soule which Iesus-Christ desireth to vse daily in his seruice, is to be often washed; for if she be not clean, she is to be cast into euerlasting perdition, for the multitude of her filthines.

## CHAP. XX.

*A dayly Examen of our Conscience,  
especially at Night.*

1. **T**O giue God thanks for  
all benefits formerly re-  
ceaued, and especially of  
that present day.

2. To demaund grace and  
true light, to know and hate our  
finnes.

3. To call our soules to ac-  
compt, wherein we may haue  
that day offended God: hauing  
speciall consideration of such de-  
fectes whereunto we are most in-  
clined.

4. To craue pardon humbly  
of God, for all finnes & defects,  
whereof we find our selues guilt-  
ty.

5. To make a firme purpose,  
through Gods grace, to auoyd  
sinne heereafter, with intention

to confesse those wherein we haue transgressed.

Lastly, say *Pater noster. Ave Maria. Credo.*

*The Particular Examen to be made at 3. tymes, very necessary for the better disposing, and searching in to our selues.*

**T**He 1. is the Morning, when as soone as we awake, we must purpose to keep a diligent watch that day ouer our selues, for the auoyding of some sinne or imperfection which we are desirous to amend.

The 2. is at Noone, when we must demanda Gods grace, that we may remember how often we haue fallen into that particular sin or defect, and be more heedfull hereafter. Then let vs make our first Examen, calling

our soule to accompt, and running ouer euery houre of the day to that present, how often we haue fallen thereinto: and let vs make so many markes in the former lyne of the ensuing table. This done let vs purpose to keep our selues more warily the rest of the day.

The 3. tyme, shalbe at Night after supper when we must make the second Examen, running ouer euery houre from the former examination vntill that, calling to minde, and numbring the tymes wherein we haue offended, making so many markes in the second lyne of the Table mentioned before.

*Four additions very profitable for the more easy, and speedy rooting out of any vice, or sinne.*

**T**HE first is, that as often as we commit that particuler

sin,

sin, we be sory for it from our hart, in witness whereof let vs lay our hand vpon our breast: which may be done at all times, without being perceaued by others.

The 2. is, that at night we number, and compare the marks of both lines together, the former line being appointed for the first Examen, and the later for the second: and let vs see, if from the former Examen to the later, there haue followed any amendment.

The 3. is, that we compare the examinations of the first and second day together, & marke whether any amendement hath byn made.

The 4. is that by comparing two weekes together, it may appeare what amendement hath been made, or omitted.

It is also to be noted, that the

first of the lines following, which is longer then the rest, is appointed for the first day, the second somewhat shorter for the second day; and so likewise, for every day, shorter and shorter: It being meete, that the number of our faults be dayly diminished.

Sunday

Munday

Tuesday

Wednesday

Thursday

Friday

Saturday

THE



THE  
THIRD PART  
OF THIS TREATISE,  
*concerning Masse and Com-  
munion.*

CHAP. I.

A GODLY MANNER OF  
hearing Masse: the which hath al-  
wayes byn in most high esteeme,  
& publicly celebrated every where  
both among the Syrians, Gre-  
cians, & Latins, ever since the  
tyme of the Apostles.

*A Prayer before Masse.*

**T**HE LORD Iesus-Christ, the  
pure light of hearts, and  
the Eternall truth, stay  
I beseech thee, and col-  
lect

lect my euer-wandring and distracted mynd; that I may be attentive, and with reuerence present in the sight of thy infinite Maiesty, whiles this holy Office of Masse is celebrated, and reape thence true fruit, healthful to my soule and others: and especially that I may with thanks-giuing call to mynd thy vnspeakeable Charity, wherewith thou offered'st thy selfe to a most cruell death for my Redemption. To thee be all prayse and thanks-giuing, thou being the Priest and the Host, and our Bishop according to the Order of Melchisedech, who hast taught Priests to offer a cleane oblation, and euery where to sacrifice vnto the Eternall God, vnder the likenes of bread and wine.

---

*Then*

*Then blessing thy selfe, begin with  
the Priest thus.*

**I**N the name of the Father, and  
of the Sonne, and of the holy  
Ghost. Amen.

I will enter vnto the Altar of  
God; to God, who maketh my  
youth ioyfull.

*The 42. Psalme.*

**I**Vdge me, O God, and discer-  
ne my cause from the nation  
not holy: from the wicked, &  
deceitfull man deliuer me.

Because thou art God my  
strength: why hast thou repelled  
me? and why goe I sorrowfull,  
while the enemy afflicteth me?

Send forth thy light, and thy  
truth: they haue conducted me,  
and brought me into thy holy  
hill, and into thy tabernacles.

And I will enter vnto the Al-  
tar of God; to God, who maketh  
my youth ioyfull.

I will confesse to thee on the harpe, O God, my God, why art thou sorrowfull, O my soule: And why doest thou trouble me?

Hope in God, because yet will I confesse to him: the saluation of my countenance, & my God.

Glory be to the Father, and to the Sonne &c. Euen as it was in the beginning, and now, & euer, and world without end. Amen.

I will enter vnto the Altar of God: to God, who maketh my youth ioyfull.

Our help is in the name of our Lord: who hath made Heauen & Earth.

*The Generall Confession.*

**I** Cōfesse vnto Almighty God, vnto the B. Virgin Mary, to B. Michael the Archangell, to B. Iohn Baptist, to the holy Apostles Peter, and Paul, to all the Saintes, and to you, O Father,  
because

because I haue grieuouſly ſinned  
in thought, word, and deed,  
through my fault, my fault, my  
moſt grieuous fault. Therefore I  
beſeech the B. Virgin Mary, the  
B. Michael the Archangell, the B.  
Iohn Baptiſt, the holy Apoſtles  
Peter and Paul, all the Saints, &  
you, O Father, to pray to our  
Lord God for me. Amen.

Almighty God haue mercy  
vpon vs, forgiue vs all our ſins, &  
bring vs to life euerlaſting. Amē.

Thou, O God, conuerted  
wilt giue life vnto vs: and thy  
people ſhall reioyce in thee.

Lord ſhew vnto vs thy mercy;  
and giue vs thy ſaluation.

Lord, heare my prayer: and  
let my crye come vnto thee.

*The Prayer.*

**T**Ake from vs, O Lord, we  
beſeech thee, all our iniqui-  
ties, that hauing our hart &  
mind

mind pure and vndefiled, we  
may deserue to enter into the  
Holy of Holies. Though Christ  
our Lord. Amen.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

*Adde heere three tymes, Pater  
Noster &c. for thy sinnes commit-  
ted in thought, word, and deed, that  
the holy Trinity, in whose Name  
thou art baptizd, may pardon thee  
thy offences; and that being dead to  
sinne, thou mayest for the tyme to  
come liue to iustice.*



*The Angels Hymne, Gloria  
in excelsis.*

**G**Lory in the highest to God,  
 and in earth peace to men  
 of good will: we praise thee,  
 we adore thee, we glorify thee.  
 We giue thee thanks for thy  
 great glory, Lord God, King of  
 Heauen, God the Father Al-  
 mighty, Lord the only begotten  
 Sonne, Iesus Christ, Lord God,  
 Lambe of God, Sonne of the Fa-  
 ther. Who takest away the Sin-  
 nes of the world, haue mercy  
 vpon vs. Who takest away the  
 sinnes of the world receiue our  
 prayers. Who sittest on the right  
 hand of the Father, haue mercy  
 vpon vs. Because thou art alone  
 holy, thou alone our Lord, thou  
 alone most high, O Iesus-Christ,  
 with the holy Ghost in the glory  
 of God the Father. Amen.

*S. Augustines brieft Confession, touching the holy Trinity.*

**V** E do with our whole hart and mouth confesse, prayse and blesse thee God the Father vnbegotten, thee the onely begotten Sonne, thee the holy Ghost the Paraclete, thee the holy & vndeuided Trinity. Glory be to the Father, who hath created vs, Glory to the Sonne, who hath redeemed vs, Glory to the holy Ghost, who hath sanctified vs, Glory to the most soueraygne and vndeuided Trinitie, one God world without end. Amen.

*After the Epistle is read, which commonly comprehendeth an admonition of the Apostle, when the Priest commeth to read the Gospell, stand up, and be attentine vnto it, and in*

*the*

*the beginning make the signe of the  
Crosse upon thy forehead, mouth, &  
breast, and say from thy hart these  
wordes: Glory be to thee o Lord,  
And when the Gospell is ended,  
Praise be to thee, O Christ, who  
by thy selfe, and by thy Apostles  
hast vouchsafed to preach the  
gospell to the world, and to giue  
the incredulous and vnbelieuing,  
the true light of fayth.*

*Say the Creed with the Priest.*

**I** Belieue in God the Father Al-  
mighty &c.

*When the Priest hath made the obla-  
tion, say thus.*

**L** Et vs giue thanks to our  
Lord God, for that it is tru-  
ly a worthy thing, and iust,  
and meete, and healthfull that  
we alwayes & euery where yield  
thee thanks, holy Lord. By  
whome the Angells praise thy  
Maicsty

Maieſty, the Dominations adore it, the Powers tremble before it, the heauens and the Vertues of the heauens, and the bleſſed Sera- phims doe with ioynt exulta- tion celebrate it. With whome we alſo beſecch thee to com- maund that our voyces may be admitted and heard, with hum- ble confeſſion ſaying: Holy, ho- ly, holy, Lord God of Sabaoth: The heauens and the earth be full of thy glory. Oſanna in the higheſt. Bleſſed is he who com- meth in the Name of our Lord. Oſanna in the higheſt.

*Heere in honour of the ſine Wounds of our Redemer (which cannot be ho- noured inough) ſay, Pater Noſter ſine tymes, that both lining and dying thou mayeſt receiue the abundant vertue of them, and of all our Sani- ours paſſion and therby obtayne the remiſſion of finnes, and all manner*

*of*

of grace, both for your selues, and others.

*A Prayer to Christ.*

**B**lessed be thou, O Lord Ie-  
sus-Christ, Sonne of the li-  
uing God, who hauing com-  
passion vpon vs, camest downe  
from heauen, and being a true  
Sacrifice for our sinnes, liberally  
offerdest vpon the altar of the  
Crosse thine innocent body and  
blood, which thou tookest of  
the B. Virgin. Praise & glory be  
to thee, because of the same bo-  
dy and blood of thyne, thou hast  
instituted not only the bread of  
life, which we are to receiue in  
the Sacrament, but also a sacri-  
fice to be offered vpon the altar  
by the Priests: and hast left it to  
be celebrated till the worlds  
end, that thy Church might haue  
a perpetuall and pure sacrifice to  
celebrate all the world ouer. Ie-

su

fu of Nazareth crucified for vs,  
be mercifull to me, and to all  
sinners, and graunt that we may  
receiue the effectuall fruit and  
vertue of the Sacrament, and of  
this Sacrifice, to the profit both  
of body and soule, and to all  
prosperity & consolation of the  
faythfull.

*At the Elevation of the holy  
Host, and Chalice.*

**V**E adore thee, O Lord  
Iesu-Christ, our King  
and high Priest, & we  
blesse thee, who by thy holy  
Crosse, and bloody oblation of  
this thy sacred body and blood  
hast redeemed vs, and reconciled  
vs, being lost creatures, to God  
the Father. By thine infinite  
goodnes I beseech thee, make  
me, and all thy Church, partici-  
pant



pant of all thy redemption, & to receyue in vs the fruit of thy death, resurrection, and ascension to life euerlasting. Amen.

Hayle the worlds Saluation, the eternall Word of the Father, the true host, liuing flesh, perfect Deity, and life euerlasting. Thou art my Lord, & my God, whome I humbly adore, and saythfully inuocate, being present vpon this Altar in body and blood, that I may haue thee my Redeemer, propitious and fauourable vnto me, in prosperity and aduersity, in life and in death; and finally may behold thee face to face, raygning in Heauen. Who with the Father, and the holy Ghost, liuest and raynest world without end. Amen.

The Soule of Christ sanctify me, the body of Christ saue me, the blood of Christ inebriate

I

me,

me, the water of Christs side wash me, the passion of Christ strengthen me. O good Iesu vouchsafe to heare me, & permit me not to be separated from thee. From the malignant Angell defend me, in the houre of my death call me, and will me to come vnto thee, that together with thine Angels I may prayse thee, for euer and euer. Amen.

*For whome we ought most of all  
to pray in Masse-tyme.*

**M**ost soueraygne Lord, & Redeemer of the world, Iesu-Christ, who discouerest thy self vnto vs not only on the Crosse, but also in this venerable Sacrament, togeather with thy body and bloud, in so much as thou sufferest thy selfe to be touched, offered, and eaten by

sinners:

sinners: haue mercy vpon vs, who without thy grace are not able to do any thing; & giue thine assistance to thy Catholike Church, spread ouer the whole world, that by thee the true Catholikes may haue peace, and by thy conduct may be safe and defended against their enemies whersoeuer. Establish sufficient Pastours ouer thy flock, and contayne all Magistrats in their office, that they may rule, and profit the Christian Common-wealth, conformably to thy will & pleasure. Conuert, O Lord, all miserable sinners, who are strayed from their sayth, that by thy inspiration they may return to the way of truth: giue the light of sayth to Infidels, comfort the afflicted, restore the sicke to their health, help the miserable, succour the needy and poore. Protect also

our parents, kinsfolkes, benefactors & friends, conserue them that they may carefully imbrace and loue those things that appertayne to fayth and Catholike obedience. And through thy goodnes and clemency, take away from vs whatsoeuer is displeasing vnto thee, and giue vs strength and vertue to auoyd all sinne, and imbrace all good, that we may fulfill thy will, and our owne vocatiō. Admit this healthfull Sacrament offerd by the Catholicke Priest, in full satisfaction of our sinnes, for an abundant supply of our negligences, and for a particuler thanks-giuing for al thy benefits whatsoeuer bestowed vpon vs: & graunt pardon and euerlasting rest, not only to the liuing, but also to the faythfull departed. Amen.

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For

*For the obtayning of peace.*

**L**ambe of God, who takest away the sinnes of the world, haue mercy vpon vs.

Lambe of God who takest away the sinnes of the world, haue mercy vpon vs.

Lambe of God, who takest away the sinnes of the world, giue peace of tyme, of hart, and of eternity: to wit, that we may haue a perfect vnion with our Neyghbours, enioy a peacefull conscience, & come to that eternall repose in heauen, wherunto all the Elect do aspire.

*For the publicke peace of the Church.*

**G**raunt peace, O Lord, in our dayes, because there is not any other who fighteth for vs, but thou, O Lord.

vs. Peace be made in thy vertue.  
R. And aboudāce in thy towers.

*The Prayer.*

**O** God, from whome flow all holy desires, right counsailes and iust workes; giue vnto thy seruantes that peace, which the world is not able to giue: that our harts being alwayes bent to the obseruance of thy commandemēts, & the feare of our enemies being taken away, the tymes may be through thy protection profitable.

O God the author and loue of peace, whose knowledge is life, and whose seruice is a kingdome, protect thy seruants from all oppressions and assaults: that we, relying vpon thy defence, may not feare the force of any hostility, and may be deliuered from all tentations that trouble vs. By Iesus Christ thy Sonne our Lord. Amen.



*At the end of the Masse, when the Priest bleſſeth the people, reverently kneele downe, and as one who expecteth an Heavently benediction and bleſſing from God, with an ardens ſayth, ſay.*

**O**Mnipotent & moſt mercifull God, the Father, the Sonne, and the holy Ghoſt, bleſſe vs and keep vs. Ieſus of Nazareth King of the Iewes, the Title of triumph, bleſſe and defend vs from all euill. Amen.

*This done, bleſſe thy ſelfe, and ſay with the Priest, S. Iohns Ghoſtel, in theſe words.*

**I**N the beginning was the word, and the word was with God, and God was the word. This was in the beginning with

GOD. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shined in darcknes, and the darcknes did not comprehend it. There was a man sent from God, whose name was Iohn. This man came for testimony, to giue testimony of the light, that all men might belieue through him. He was not the light, but to giue testimony of the light. It was the true light, which lightneth euery man that commeth into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his owne & his owne receyued him not. But as many as receyued him, he gaue them power to be made the Sonnes of God, to those that belieue in his name.

Who

Who not of bloud, nor of the will of flesh, nor of the will of man, but of God are borne. AND THE WORD WAS MADE FLESH, and dwelt in vs (& we saw the glory, as it were, of the only begotten of the Father) full of grace and verity.

Re. Prayse be to thee, O Christ.

### CHAP. I.I.

*An Oblation to God the Father, to be made every day of Communion.*

O MY most mercifull Lord, and Sauour Iesus Christ, Father, Sonne, and holy Ghost; to the greater glory of thy most holy Name, to the Honour of thy most Blessed Mother the Virgin Mary; to the honour of my Angel-keeper, and of S. Michael, S. Gabriel, S. Raphael, the Saints N.

and N. my holy Patrons and Patronesses, and to all the holy Saints, & Blessed Spirits in Heauen, to the increase of their ioy and glory.

Heere I, a most wretched, and miserable sinner, prostrate do adore, and worship thee, offering vp in all humility, immortall prayse and thanks-giuing for all thy blessings; especially for that vnspeakable charity, wherein thou didst send downe thy only begotten Sonne into this vale of teares, for the worke of our Redemption.

Most mercifull Lord of Heauen and Earth, I prayse and magnify thy euer glorious Name, for thy sons most holy Incarnation and Natiuity, for his Poverty & innocent Conuersation, for his heavenly Doctrine and Miracles, for his Death and Pas-

sion,

sion, for his Resurrection and Ascension.

I yeild vnto thee all due and possible thanks for that Diuine Mytery of his precious Body & Bloud in the Venerable Sacrament of the Eucharist, where-with we are cherished and nourished; cleansed and sanctified, and our soules made partakers of all heavenly graces, and spirituall benedictions.

I giue thee most humble and barty thanks, that of a handfull of dust, and nothing, thou hast vouchsafed first to wash me with the lauer of Baptisme, in remission of that Originall Redemption, contracted in my first Parents: that afterward also in due and conuenient tyme, thou hast brought me to the exercises, and acts of a right Fayth, not ceasing dayly to increale the same in me;

by the doctrine and instruction  
of thy holy Church.

I most humbly thanke thee  
also, that from my cradle thou  
hast nourished, cloathed, & che-  
rished me, supplying all things  
necessary for the reliefe, and  
maintenance of this my feeble  
body.

I euermore extoll and magni-  
fy thy holy Name, that in thy  
great mercy thou hast hitherto  
spared me, seeing I haue wanton-  
ly rioted in manifold excesses,  
patiently expecting me, till by  
thy Grace, I might be awaked  
from the sleep of sinne, and re-  
claymed from my vanityes and  
wicked courses. For hadst thou  
dealt with me, according to my  
demerits, my soule long ere this  
(oppressed with innumerable  
sinnes) had been plunged in per-  
dition; yea the yawning gulf of

hell



hell had swallowed me quicke.

In respect of all which thy mercies, graces and blessings, I most humbly desire, that my hart may euery day be more and more enlarged, to render vnto thee a more ample Tribute of prayse and thankes-giuing, then hitherto I haue done.

And now for those thinges whereof I stand in need, and sayne would obtayne at thy hands: First, O my Lord God & most mercifull Father, neuer leaue me vnto my selfe, but let the bridle of thy holy feare be euery in my iawes, to curbe and to keep me within the compasse of thy obedience; that I may dread nothing so much in this world as in the least sort to offend and displease thee: for which cause let thy holy loue so temper all tryalls, and temptations which  
happen

happen vnto me, that I may profit my selfe by them: for thou knowst how frayle I am, o God, and how my strength is nothing.

Moreouer ( most mercifull Father) euen by the venerable & profound humility of thy only Sonne Iesus-Christ, I beseech thee, that thou wouldest keep far from thy seruant, all Pride, and Haughtinesse of mind, all Selfe-loue and Vaine-glory, all Obstinacy and Disobedience, all craft and hurtfull dissimulation. Cast downe and tread vnder my feet the spirit of Gluttony, and Vncleanesse of hart, the spirit of Slouth and Heauinesse, the spirit of Malice and Enuy, the spirit of Hatred & Disdaine; that I may neuer despise & contemne any of thy creatures, nor preferre my selfe before others, but euer seeme little in my owne

eyes

eyes, to thinke the best of others, and to deeme & iudge the worst of my selfe.

Inuest me (most holy Father) with the wedding garmēt of thy beloued Sonne, the supernaturall vertue of heauenly Charity, that I may loue thee my Lord God with all my hart, with all my soule, & with all my strength: that neyther life nor death, prosperity nor aduersity, nor any thing els may euer separat me frō thy loue. Graunt that all inordinate affection to the transitory things of this world, may dayly decay and dye in me, that thou alone mayst be tastfull, pleasant, and sauoury vnto my soule.

O my most gracious God, giue vnto thy seruant, an humble, contrite, and obedient hart, and vnderstanding, alwayes occupied in honest, vertuous, and

pious

pious cogitations; a will tractable; and euer prone to do good; affections alwayes calme & moderate; a watchfull custody ouer my senses, that by those windows no sinne may enter into my soule; a perfect gouernment of my tongue, that no corrupt or vnseemely language may proceed from my lips; that I may neuer flaunder, back-bite, or speake ill of any whatsoeuer; that I may not busy my selfe in the fauiles and imperfections of others, but wholly attend to the amendment of my owne.

And finally (most louing Lord) so long as I am detayned in this prison of my body, and exiled from my heavenly Countrey, let this be my portion, and the comfort of my banishment, that being free from all secular cares, and sollicitude of this pre-

sent

sent life, wholly deuoted to thy seruice, I may attend onely to thee, I may reioyce only in thee, I may cleaue onely vnto thee, I may rest my soule in thee, & sitting in silence, I may giue entertainment to thy heavenly doctrine, to the good motions and inspirations of thy holy Spirit. In these sweet exercises let me passe the solitary houres of my tedious pilgrimage, with patience expecting the shutting vp of my dayes, and an happy end of this my miserable life.

And graunt, O Redeemer of mankind, my Lord and God, that when this my earthly tabernacle shall be dissolued, being found free from all pollution of sin, through true Contrition and the vertue of the Sacraments of thy holy Church, I may be reckoned in the number of those  
 blessed

bleſſed Soules, who through the merits and Paſſion of thy deare Sonne are held worthy to raygne with thee, and to enioy the glorious preſence of the B. Trinity, Father, Sonne, and holy Ghoſt, to whome, by all creatures in Heauen and Earth, be rendred prayſe and thankes-giuing, world without end. Amen.

O Lord my God, O Lord my God, poſſeſſe my ſoule, poſſeſſe my ſoule, poſſeſſe my ſoule.

### CHAP. III.

*An Oblation to God the Sonne,  
before Communion.*

O Moſt mercifull Lord and Sauour Chriſt Ieſus, who haſt created me of nothing, and redeemed me with thy precious Bloud from the bondage of ſinne and damnation: My

God,



God, and only Author of my good, who for my sake diddest humble thy selfe, from heauen to earth, and becamest man.

I loue thee entirely aboue all thinges, and with all my hart, for thy owne blessed sake, and for the most excellent dignity of thy bounty and charity, and because thou hast without any desert of mine preuented me with thy infinite, & inestimable blessings and giifts; all my loue and duety possible is but due vnto thee.

I am ashamed of my former ingratitude; and I am sorry from the bottome of my hart, for the faults and negligences of my former life. I will therefore cleanse my soule of them, without delay by hartly sorrow & Contrition, which thou hast left vnto thy children for their spiritual

Con-

Consolatiō: I will make satisfaction as much as in me lyeth for my misdeeds: and I will diligently beware of falling into any occasion of offending thee againe hereafter.

I do pardon from my hart, for the loue of thee, my aduersaries and enemies all and every iniury they haue done vnto me: and do most earnestly beseech thee to pardon them also. And I do humbly offer vp vnto thee, my labours, incommodities, afflictions, cogitations, desires, and all other works, both of this present day, and of my whole life, in thanksgiving for thy benefits, and in satisfaction (how little soeuer it be) for my offences.

And lastly I do trust, and confidently rest in the multitude of thy mercies; beseeching thee by the merits of thy most blessed

Death and passion, that thou wouldest pardon me, and all sinners, our faults and transgressions don against thee: that thou wouldest forgieue their debtes to the faythfull departed; that thou wouldest giue vnto those, who hope in thy mercies, abundant grace, and perseuerance to serue thee; and finally that thou wouldest dayly increase in vs., to our liues end, and inflame our hartes with thy diuine loue, and obedience to fullfill thy most holy will. Amen.

## CHAP. IIII.

*A Prayer to the most Blessed Trinity,  
before Communion.*

I Adore thee, O most holy, and  
euer-Glorious Trinity, Fa-  
ther, Sonne, and Holy Ghost,  
my God, my Hope, my Light,  
my rest, my Ioy, my Life, and all

my

my good. I giue thee thanks, O Lord, who hast created me to thy owne Image, and hast most mercifully borne with me, continually sinning against thee, euen vntill this present houre; & hast deliuered me from many dangers and perils; and also endowed and enriched me with innumerable graces and benefits.

O most pious Lord and Father, I offer vnto thee, in full amendement, expiation, and satisfaction for all my sinnes & negligences, and for the sinnes of all men; I offer (I say) vnto thee, the most holy Incarnation, Natiuity, Passion, Death, Resurrection, and Ascension of thy dearely beloued Sonne, my Sweet Sauour Iesus-Christ. I offer vnto thee his labours, his sorrowes, his scornes, his buffets, his stripes, his griefes, and anguishes

where-

wherewith he was tormented for my sake. I offer vnto thee his most precious Bloud which he shed: I offer vnto thee his Humility, his Patience, his Charity, & his Innocency.

O Father, O Sonne, O Holy Ghost, my God, who art in me, grant that I may thinke nothing, speake or do nothing but what shall be most gratefull vnto thee. Grant that my selfe, and all other men, may alwayes fulfill thy holy will and Commaundements. Make vs gratefull vnto thee, and euen one with thee, that thou mayst, as it were, take pleasure and delight in vs all.

I ought O Lord, and do most hartily desire to prayse and magnify thee; but because I am not able to doe the same worthily, I humbly intreat that thou wouldest be pleased to prayse and ma-

gnify

gnify thy selfe perfectly in me,  
I desire also that thou wouldest  
vouchsafe to sanctify, euen all  
my very breathings, whether I  
 sleepe or wake, or whatsoeuer  
els I doe: and receaue them in  
part of the most gratefull prayse  
due vnto thee. Glory be to the  
Father, and to the Sonne, and to  
the Holy Ghost. Euen as it was  
in the beginning, now, and euer,  
and world without end. Amen.

**R**eceauē O Lord, all and e-  
uery iote of my liberty. Re-  
ceauē my Memory, my Vn-  
derstanding, my Will. Whatso-  
euer I haue, or possesse, internall  
or externall, thou O Lord hast  
giuen it vnto me; and euen the  
same I doe restore agayne, and  
reigne wholly vnto thee, to be  
gouerned and directed according  
to thy holy will and pleasure.  
Giue me only thy loue, togea-

ther



ther with thy Grace, and I shall  
be rich inough, nor shall I euer  
desire any thing els. Possesse me,  
O my Lord God, possesse me.  
Amen.

## CHAP. V.

*The manner how to offer vp our selues  
to the Blessed Virgin MARY,  
before Communion.*

**M**OST B. Virgin Mary, Mo-  
ther of God, I N. N. a  
poore and wretched sinner  
euery way most vnworthy to be  
accounted amongst the number  
of thy meanest seruants; yet tru-  
sting in thy great piety, and mer-  
cy, and desirous to serue and ho-  
nour thee, do heere in presence  
of my Angell-keeper, and of the  
whole celestiaall Court of Saints,  
choose thee for my peculiar La-  
dy, Patronesse, and Mother: &  
I do most firmly purpose, and

promise henceforth to follow & serue thee diligently, and to endeavour also, that others may do the like.

I do therefore most humbly beseech thee most mercifull Mother, by the blessed Passion of thy Sweet Sonne IESVS, that thou wouldest vouchsafe to admit me into the number of those, who haue deuoted themselves vnto thy seruice. And that thou wouldest obtaine for me grace of thy most dearely beloved Sonne, so to behaue my selfe in all my thoughts, words, and actions, that I may neuer do any thing, which may be displeasing eyther to his, or thyne eyes.

And I do also intreate thee, by that great loue thou bearest vnto thy sayd deare Sonne, my Lord and Sauour Iesus-Christ, that thou wouldest vouchsafe to

obtaine

obtaine for me, true sorrow of my sins, a perfect keeping of Chastity, and all those vertues wherewith thou didst so highly please his diuine Maiesty: and to direct my wayes in those paths which may be most agreable to his blessed will, and to be mindfull of me, in the houre of my death. Amen, Blessed Virgin. Amen.

## CHAP. VI.

*A Prayer to our proper Angell-keeper, before Communion.*

**I** Beseech thee, O my most Angelicall Spirit, vnto whom I, a most vnworthy sinner, am committed for my safety and preserving, that thou wouldest continually protect, defend keep, and guard me from all incursions of the diuell, whether I sleepe, wake, or whatsoeuer I

shall be doing. Drive from me, O Blessed Guardian, by the vertue of the holy Crosse, all the power of Sathan: and for that my deserts doe not any way deserue the same, obtaine by thy prayers, of the most high Iudge, my Lord and Sauour, that the wicked Fiend may haue noe place in me. And when at any tyme, thou shalt perceauie me through frailty, or otherwise to declyne from the way of vertue to vice; endeauour to bring me backe by the path of iustice to my Sauour. And in what tribulation, or straytes soeuer thou shalt perceauie me to be, let me presently feelee the help & comfort of Almighty God, by thy pious intercession, and ayde.

Moreouer, I most humbly beseech thee, most vigilant Keeper, if it be possible, that thou

woul-

wouldest let me know the day of my death, and finall end. And when my soule shalbe separated from my body, not to suffer the same to be terrifyed by the malignant spirits, nor carryed into the pit of desperation. Do not forsake it, O Angelicall Guardian, vntill thou bring it to the visiō of my blessed Maker; where we both, I for my workes, and thou for thy custody, together with the glorious Virgin Mary, and all the Saints, may exult and reioyce for euer.

¶ Thou hast (O Angell) appeared Glorious in the light of our Lord.

¶ Therefore hath God adorned thee with beauty.

*Let vs pray.*

**A** Lmighty, and euerlasting God, who hast created man according to thy owne I-

mage, and giuen him a Keeper of his Body and Soule, graunt graciously, I beseech thee, so much honour vnto my proper Angell, that by thy holy protection, he may quicken me, and defend me from all assaults of the diuel both sleeping, waking, going astray, or otherwise imploying my selfe in thy seruice; and that in all houres and moments, and specially in the houre of my death he would driue from me all wicked Angells, and accompany me with good; and lastly, conduct my soule ioyfully vnto thee, who art the true Paradise. Though our Lord Iesus-Christ thy Son, who liueth and raygneth with thee, and the holy Ghost, world without end. Amen.

CHAP.



## CHAP. VII.

*A Prayer immediatly before recea-  
uing the B. SACRAMENT.*

**O** Most benigne Lord Iesus-Christ, I a sinner presuming nothinge on myne owne merits, but trusting on thy mercy & goodnes, do feare, & tremble to haue accesse to the table of thy most sweet banquet. For I haue a hart, and body, spotted with many crymes: a mynd and tōgue not warily guarded. Therefore O benigne Deity, O dreadfull Maiesty, I a wretch holden in these straytes, haue recourse vnto thee the fountayne of mercy, I hasten to thee to be healed, I fly vnder thy protection: and he, whome I cannot endure a Iudge, I hope to haue a Saviour. To thee, O Lord, I shew my wounds: to thee I discouer

my shame. I know my sins to be many, and great, for which I feare. I trust in thy mercyes; which are without number: looke downe vpon me with the eyes of thy mercy, O Lord Iesu Christ eternall King, God & man, crucified for man. Heare me graciously hoping in thee: haue mercy vpon me full of wretchednes and sinne; thou that wilt neuer restrayne the fountayne of thy piety to flow.

All hayle healthfull Sacrifice, offered vpo the tree of the crosse for me, and all mankind. All hayle, O noble and precious Bloud, gushing out of the wounds of my Lord Iesu Christ crucified and washing away the sinnes of the whole world. Remember, O Lord, thy Creature, whome thou hast redeemed with thy Bloud. It repenteth me, that I haue sinned.

I desire to amend that which I haue done. Take away then from me, O most clement Father all mine iniquities, & offences, that purifyed in mynd and body, I may deserue worthily to tast the holy of holies: & grant that this holy tasting of thy Body and Bloud, which I vnworthy, desire to receaue, may be a remission of my sinnes, a perfect purgation of my crymes, a driuing away of filthy cogitations, and re-engendering of good thoughts, as also a wholesome efficacy of workes pleasing to thee, and withall a most firme protection of soule and Body agaynst the deceypts of my enemyes. Amen.

*Another Prayer before receauing the*  
**B. SACRAMENT.**

**A**lmighty and eternal God, behold I come to the Sacrament of thy only be-

gotten Sonne, our Lord Iesus-Christ. I repaire as one being very sicke vnto the Phisitian of life, as one vncleane vnto the fountaine of mercy, as one blind to the light of perpetuall brightnes, as one poore and needy to the Lord of heauen and earth. I beseech thee therefore, by the abundance of thy infinite bounty, that thou wouldest vouchsafe to cure my infirmity, to wash my filth, to enlighten my blindnes, to enrich my potterty, to cloth my nakednes: that I may receaue thee, the bread of Angels, King of Kings, Lord of Lords, with so great reuerence and humility, with so great contrition and deuotion, with so great purity and fayth, with such purpose and intet, as is expedient for the health of my soule: graunt me I beseech thee, not only to receaue the Sa-

crament of our Lords Body and Bloud, but also the thing & vertue therof. O God most meeke, grant me so to take the Body of thy only begotten Sonne, our Lord Iesus Christ, which he tooke of the Virgin Mary; that I may deserue to be incorporated to his mysticall Body, and accounted among the members therof. O most louing Father, graunt me for ever, with open face to behold thy beloved Son, whome now couered in this Bread, I desire to receaue. Who to geather with thee, and the Holy Ghost &c.

*A Prayer after receauing the Blessed*  
**SACRAMENT.**

**I** Giue thee thanks, O holy Lord, Father Almighty, eternal God, who hast vouchsafed to replenish me a sinner, thy vnworthy seruant, through no

merits of myne, but by the only  
vouchsafing of thy mercy, with  
the precious Body and Bloud of  
thy Sone our Lord Iesus-Christ;  
and I beseech thee, that this holy  
receauing, may not be to me as  
a guilt vnto punishment, but as  
a wholesome intercession vnto  
pardon. Let it be to me an armor  
of Faith, and a shield of good  
will: let it be a cleansing of all  
my vices, a driuer out of concu-  
piscence and lust, an increase of  
Charity, Patience, Humility, &  
Obedience: a firme defence a-  
gainst the wiles of all Enemies  
aswell visible as inuisible, a per-  
fect quietting of my motions as-  
well carnall as spirituall, a firme  
cleauing vnto thee, one and true  
God, and a happy consumma-  
tion of my end. And I beseech  
thee that thou wilt vouchsafe to  
bring me, a sinner, vnto that vn-



speakeable feast, where thou with thy Sonne, and the Holy Ghost, art a true light to thy Saints, a complete fullnesse, an euermlasting gladnes, an absolute ioy, and a perfect felicity. Through Christ our Lord. Amen.

*Another Prayer after receauing the*

**B. SACRAMENT.**

**O** Lord Iesus-Christ, I humbly beseech thy vnspokeable mercy, that this Sacrament of thy Body and Bloud, which I (vnworthy) haue receaued, may be to me a purging of offences, a fortitude against triall-tyes, a fortresse against the perils of the world, an obtayning of pardon, an establishment of Grace, a medicine of Life, a memory of thy wonderfull Passion, a nourishment against weakenes, and a rest of my pilgrimage. Let it guide me going, reduce me

from

wande-

wandering, receaue me returning  
 againe, vphold me stumbling, lift  
 me vp falling, and perseuering  
 bring me into euerlasting glory.  
 O Highest God, let the most  
 Blessed presence of thy Body &  
 Bloud so alter the tast of my  
 hart, that besides thee at any  
 tyme it feele no sweetnesse, it  
 loue no fairenes, it seeke no vn-  
 lawfull loue, it desire no conso-  
 lation, it admit no delectation or  
 pleasure, it care for no honour, it  
 feare no cruelty. Who liuest and  
 raignest, with God the Father, in  
 the vnity of the Holy Ghost,  
 world without end. Amen.

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T H E

*Entertayning of good Thoughts.*

**E** Very Day, Morning and E-  
 uening, for the space of one  
*Ave Maria*, or two, in a

---

most

most serious & affectuous manner, thinke vpon that which is set downe for euery particular day following, and renew the same good thought euery houre: which may easily be done at all tymes, and vpon euery occasion cyther sitting, walking, working, lying &c. And all people though neuer so rude, may be made capable thereof, to wit, children, labourers, seruants; yea, and that amidst their imployments and occupations, be they neuer so great or serious.

## SVNDAY.

**O** Repose! O glory euerlasting! What is it to enioy you! And what to be without you!

## MVNDAY.

The houre of death will come! Then all wilbe past: what would I at that tyme wished to haue

done!

done ! Let vs now do it, O my  
soule, let vs now do it.

### T W E S D A Y.

Ah poore soule ! Thou must  
come to iudgement all alone !  
Thy workes, thy wordes, yea  
thy thoughts, shalbe seene of the  
Saints, of the Angells, of God:  
and there all shall be layed open !  
Oh haue therfore a speciall care  
of thy owne good.

### W E D N E S D A Y.

To burne in Hell fire for all  
Eternity ! and that with Diuels !  
O torment greater then all tor-  
ments !

### T H U R S D A Y.

He that looseth his soule, loo-  
seth all ! He that offendeth God  
looseth his soule ! O sinne, what  
a losse dost thou bring vnto vs ! I  
detest thee, from the bottome  
of my hart, most detestable  
sinne.

## FRIDAY.

O sweet Iesus ! To thee do I  
consecrate my lyfe, my desires,  
my soule. For me wast thou  
mayled on the Crosse. For thee  
will I giue my selfe, and dedicate  
my selfe wholly vnto thee.

## SATVRDAY.

O Blessed Virgin Mary ! How  
entierely did you loue your  
Sonne Iesus ! O cause me to loue  
him, to serue him, and that no-  
thing in this world may euer se-  
parate me from his Holy Grace.

*Two golden keyes which do assuredly  
open the gate of Heauen.*

The first key, is Charity.

**V** Vich consisteth in this,  
that thou loue God  
aboue all things, and  
that thou loue him for himselfe

who

who infinitely deserueth it: so shalt thou wash away thy sinnes, be they neuer so great, and with all put thy selfe into Gods fauour: for Charity couereth all sinnes. *Prov. 10.* And agayne, I loue them that loue me. *Prov. 8.* The same also is warranted *Luc. 7.* *Iac. 1.* *Joan. 14.*

*The manner of vsing this Key.*

**O** Mnipotent God I loue thee aboue all things; I imbrace thee with all my hart, with all my soule, with all my forces of body and mynd. And why so? For no other cause O Lord, then for thy immesurable perfection, for thy incōprehensible power, thy most high wisdom, thy infinite holines and goodnes; euen for thy selfe O Father, O Sonne, O holy Ghost, O most holy Trinity: O my God, and all things. Amen.



*The other Key, is Contrition.*

**I**T consisteth in this, that thou repent thee of thy sinnes; not so much for feare of punishment, or losse, be it temporall or eternall ( for so it should be no more then attrition ) but principally, because they are displeasing to his diuine maiesty: so thou wastest away thy sinnes conformable to the Scriptures. *Act. 3.* Repent and be conuerted that your sinnes may be washed away. *Psal. 50. Ezech. 18. Luc. 15. &c.*

*The vse of this Key.*

**O** Christ Iesus, I am sory from the bottom of my hart, that I haue with my sinnes so often offended thy diuine maiesty: because thou art my God, infinite in power, in wisdom, in goodnes and holynes, to whom the same are displeasing aboue measure: and for this cause I  
make

make a firme purpose, not to offend thee any more, and to confesse, and fulfill the pennance which shall be enioyned me for the same. And more then this, for a more full satisfaction on my part, I forgiue freely, and from my hart, if any man at any tyme haue wronged me, and do offer my selfe wholly vnto thee and all that I am either to suffer, or to do. And as I humbly craue pardon for all my sinnes; so I hope by the merites of thy most pretious blood and passion, I shall obtaine the same; and by thy alisisting grace amend my life, and so perseuer vntill death.

Amen.

THE



THE  
LITANIES  
OF OVR B. LADY  
OF LORETO.

**L**ord haue mercy vpon vs.  
 Christ haue mercy vpon vs.  
 Lord haue mercy vpon vs.  
 O Christ heare vs.  
 O Christ graciously heare vs.  
 God the Father of Heauen, haue  
 mercy vpon vs.  
 God the Sonne, Redeemer of the  
 world, haue mercy vpon vs.  
 God the Holy Ghost, haue mer-  
 cy vpon vs.  
 Holy Trinity, one God, haue  
 mercy vpon vs.  
 Holy Mary, pray for vs.  
 Holy Mother of God, pray for vs.

Holy

Holy Virgin of Virgins,  
Mother of Christ,  
Mother of diuine grace,  
Most pure Mother,  
Most chaste Mother,  
Vndefiled Mother,  
Vntouched Mother,  
Louely Mother,  
Admirable Mother,  
Mother of our Creatour,  
Mother of our Sauour,  
Most prudent Virgin,  
Venerable Virgin,  
Virgin worthy of prayse,  
Potent Virgin,  
Clement Virgin,  
Faythfull Virgin,  
Mirrour of Iustice,  
Seate of Wisedome,  
Cause of our Ioy,  
Spirituell Vessell,  
Honourable Vessell,  
Noble Vessell of deuotion,  
Mysticall Rose,

Pray for vs.

Tower

Tower of Dauid,  
Tower of Inory,  
Golden House,  
Arke of Couenant,  
Gate of Heauen,  
Morning Starre,  
Health of the sicke,  
Refuge of Sinners,  
Cōfortresse of the afflicted,  
Help of Christians,  
Queene of Angells,  
Queene of Patriarkes,  
Queene of Prophets,  
Queene of Apostles,  
Queene of Martyrs,  
Queene of Confessours,  
Queene of Virgins,  
Queene of all Saints,  
Lambe of God who takest away  
the sins of the world, Spare vs  
O Lord.  
Lambe of God &c. Heare vs  
O Lord.  
Lambe of God &c. haue mercy.

Pray for vs.

O

O Christ heare vs.

O Christ graciously heare vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father &c.

And lead vs not into temptation.

But deliuer vs from euill.  
Amen.

*Let vs Pray.*

**VV**E beseech thee O Lord,  
powre forth thy grace  
into our harts: that we  
who haue knowne the Incarna-  
tion of Christ thy Sonne, the  
Angell declaring it, may be  
brought by his Passion & Crosse  
vnto the glory of Resurrection.  
Through Christ our Lord. A-  
men.

FINIS.





